The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 50.—WHOLE NUMBER 1195.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, FEBRUARY 11, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn follows:

In Trinity Church .... at 9 A. M. and 3 P. M.
St. Luke's Church .... 7 " 5 "
Church of the Nativity .... 9 A. M.
Church of the Annunciation .... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion .... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration .... ½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles .... 9 "
Church of the Holy Innocents .... 9 "
On Saints' days and other Festivals, second service 11 "
St. Luke's Church, Brooklyn .... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights .... 9 A. M.
St. Mary's Church, Brooklyn, ... at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR FEBRUARY.

12. Septuagesima Sunday: Third Sunday before Lent.
19. Sexagesima Sunday: Second Sunday before Lent.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday: Next Sunday before Lent.

MARCH.

1. The first day of Lent, commonly called Ash Wednesday.
[Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed immediately after the Collect.]
5. First Sunday in Lent.
8. }
10. } Ember Days.
11. }
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Fourth Sunday in Lent.

A WINTER SERMON.

Thou dwellest in a warm and cheerful home,
Thy roof in vain the Winter tempest lashes;
While houseless wretches round thy mansion roam,
On whose unsheltered head the torrent plashes.

Thy board is loaded with the richest meats,
O'er which thine eyes in seated languor wander;
Many might live on what thy mastiff eats,
Or feast on fragments which thy servants squander.

Thy limbs are muffled from the piercing blast,
When from thy fireside corner thou dost sally;
Many have scarce a rag about them cast,
With which the frosty breezes toy and dally.

Thou hast soft smiles to greet thy kiss of love,
When thy light step resounds within the portal;
Some have no friend save Him who dwells above,
No sweet communion with a fellow mortal.

Thou sleepest soundly on thy costly bed,
Lulled by the power of luxuries unnumbered;
Some pillow on a stone an aching head,
Never again to wake when they have slumbered.

Then think of those, who, formed of kindred clay,
Depend upon the doles thy bounty scatters:
And God will hear them for thy welfare pray—
They are His children, though in rags and tatters.

—*Household Words.*

LETTERS ON THE AMERICAN CHURCH.

The Rev. Mr. Caswall, one of the late Delegation from the Propagation Society, has written a series of letters to the London *Evening Journal*, concerning the American Church. The letters were all exceedingly interesting and clever, as was to have been expected from the well-known ability and spirit of the writer. Their length, added to the fact of their being made up in great part of things already known to our readers, and designed for the information of the English public, has prevented our copying any of them. We now subjoin one of them, not only as having much interest in itself, but for the honorable mention it makes of the Rev. Dr. Shelton of Buffalo, a true Christian gentleman of the old school, whose hospitalities have caused many to remember his home with peculiar pleasure. The letter was dated "Columbus, Ohio, November 9."

After a short visit, during which we again surveyed the Falls of Niagara, the Suspension-bridge, and the Whirlpool, we proceeded from Chippewa to Buffalo, and once more entered the American Republic on the evening of November 2d. We proceeded to the house of the Rev Dr. S., rector of St. Paul's church, and met with a most hospitable reception.

Whence Buffalo derived its name is a question upon which antiquaries and historians disagree. Yet it cannot be disputed that Buffalo is a most thriving place, and "going ahead" with a rapidity which elsewhere would be deemed marvellous. At present it contains about 60,000 inhabitants, being about 15,000 in advance of Toronto. The town is well built, the streets are wide, and the shops (or stores) are handsome and well supplied. A pier has been erected to protect the shipping against the waves of Lake Erie, which, during westerly gales, are often tremendous. The harbor of Toronto, being land-locked, possesses a great natural advantage over that of Buffalo.

Buffalo contains at present three Episcopal churches, the average attendance at which is about 3,000 persons, or about the same number as in Toronto. Our friend Dr. S. presides over the principal congregation, of which he has been rector during the last twenty years. He spoke to us in high terms of the Christian liberality of his flock, and of their readiness to contribute to Church objects. The church now building (St. Paul's) has cost them $65,000, and will cost $100,000 before it is completed. They have also built a parsonage at a cost of $8,000, and have supplied it with gas and water at an additional charge of $300. Formerly they paid their rector $800 per annum, an amount which they afterwards increased to $1,200, and which during the present year they have enlarged to $1,700. Dr. S. showed me a curious account-book, in which, during a long course of years, he has recorded the value of the presents made to him, in money and in other ways, in addition to his stipend. The average has been about $400 per annum, and during the last year the sum has amounted to $622 50. The two other Episcopal clergymen in Buffalo are in like manner well supported. Natives of England are usually far less disposed to contribute to Church objects than their American neighbors, and Dr. S. remarked that people needed a special education and training to enable them to maintain the voluntary system with advantage.

Speaking of the Maine liquor law, Dr. S. remarked that he considered it to be based upon delusion, and that it would tend to the disparagement of Him who by a special miracle converted water into wine.

Speaking of Mormonism, Dr. S. mentioned a person living in Buffalo who had been acquainted with Joe Smith in early life, and who related the following anecdote connected with the early history of the Book of Mormon. Being at Joe Smith's house, the mother of the impostor assured him that the golden plates discovered by her son were then in a box in the garret. Proceeding up stairs, he saw upon a table this box, which had all the appearance of the common wooden cases in which tin plates are packed. He was on the point of seizing this box, and dashing it to pieces, when Joe Smith came from behind a curtain suspended from the ceiling, and sternly forbade his meddling with what was not his own. But for this interruption, the fable of the golden plates might have been arrested in its infancy, and myriads might have been saved from a soul-destroying heresy.

The next morning I walked with Dr. S. to see his new church. The edifice is constructed in the early English style, of a red sandstone, precisely similar to the material of Trinity College, Glenalmond. The architect is Mr. Upjohn, who has distinguished himself in his connection with American ecclesiology, having designed Trinity church, New York, and many other buildings of importance. St. Paul's church, to which Dr. S. now introduced me, is certainly an imposing structure, and will be a most conspicuous object after the completion of its lofty spire. The windows are few in number, and the interior is consequently much darker than is usual in America. There are two rows of columns, but no clerestory windows. A side chapel is used for daily worship during Lent, and can at any time be shut off from the rest of the church. The seats are all open, the organ stands on the right side of the chancel, and the chancel itself is unusually deep for America, and contains a massive altar, constructed of the beautiful black walnut of the country. There are also a credence and three sedilia. The font is of marble, and was given by the children of the congregation, who collected for this purpose among themselves the sum of $120. The same band of juveniles presented one of the stained glass windows, which contains representations emblematic of Holy Baptism, with the legends, "Suffer the little children to come unto Me," &c., "Out of the mouth of babes and sucklings Thou hast perfected praise." The ladies of the congregation have carpeted the church throughout at a cost of $1,000, and the young men have already raised a fund of $1,200 towards the purchase of a magnificent peal of bells. The church will accommodate about 1,500 worshippers. The entire number of actual communicants in the three churches at Buffalo is 705, and is steadily increasing.

From St. Paul's we went to see a new and very handsome Roman Catholic cathedral which is now building under somewhat peculiar circumstances. It appears that the Romish bishops in America have always claimed the right of holding the titles of Church property, which titles they have transferred by will to their successors. But the members of the Roman Catholic church of St. Louis, at Buffalo, placed the property of their church in the hands of trustees, appointed by themselves, according to the practice of the Protestant congregations. The bishop protested against this course, but in vain; and ultimately the church of St. Louis was placed under an interdict, by which, during three whole years, divine worship and the performance of all the sacraments have been suspended within its walls. The bishop also commenced this new cathedral, which is going forward upon high Roman Catholic principles, in opposition to semi-Protestant laxity. The case has eventually been brought before the Pope, and a Buffalo gentleman has been sent to Rome to represent the state of the case on behalf of the St. Louis congregation. He has been well received, has been admitted three times to an audience, and reports very favorably in regard to the character and disposition of Pius IX. Two or three weeks ago a papal nuncio arrived from the "Eternal City," and paraded the streets on his way to church with music playing and banners flying. Meantime the bishop's cathedral rapidly advances towards completion.

This building certainly tends to encourage an idea which I have formed, that an era of cathedral architecture is about to commence in America, and that the noblest ecclesiastical edifices of Europe will be reproduced in the new world by the rival exertions of Romanist and Reformed Churchmen. The cathedral now in question is cruciform, with double rows of columns and a noble clerestory. I found the extreme length to be fifty-seven paces. The height of the roof cannot be much less than seventy feet, and the whole aspect of the place reminds one of an English cathedral, much in the same way as the New York Crystal Palace recalls the Hyde Park Exhibition of 1851.

As we passed through the town, I saw many indications of activity and business energy. Dr. S. informed me that the goods conveyed last year on the New York Canal, which here enters Lake Erie, amounted in value to 72 millions of dollars. We saw a railway depot, recently erected at a cost of 60,000 dollars, and at the wharf we noticed some of the largest and most magnificent steamers which have yet been produced in America.

We had now travelled between 600 and 700 miles from New York, including our circuitous visits in Canada. Our next point was Sandusky City, distant 250 miles westward, and near the opposite extremity of Lake Erie. We might have performed this distance in a steamer, but we chose the railroad, and advanced during the day nearly 200 miles to Cleveland, in Ohio, where we slept. Cleveland, which I recollect as a small village, now contains 25,000 inhabitants and three flourishing Episcopal churches. The town is in many respects very attractive, and its position on Lake Erie gives it many advantages. After a night's rest we proceeded about sixty miles to Sandusky. At this place, then a poor village containing a few hundred inhabitants, I spent three miserable days in 1828. The place now boasts a population of 12,000, and the worthy rector, the Rev. Dr. Bronson, assembles a congregation of perhaps 500 persons in a plain but spacious church, lately much improved and enlarged. There is also a mission chapel in the western part of the town.

It had been our design to proceed from hence to Nashotah Cottage, in Wisconsin. We had accomplished a thousand miles of our journey, and scarcely six hundred remained between Sandusky and the most interesting missionary station of the American Church. But the fatigue of the journey had brought on a recurrence of a complaint which had troubled me during the summer, and I apprehended the possibility of being laid up in the Far West at the commencement of winter, with nearly six thousand miles between myself and home. With bitter reluctance I therefore felt compelled to give up this part of my scheme, and to make Sandusky the limit of my journey towards the northwest.

I spent the following Sunday, November 6, at Huron, a village on the lake, twelve miles east of Sandusky, and containing about 700 or 800 inhabitants. The worthy clergyman, the Rev. Mr. M., was rejoiced to welcome a brother minister from England, and engaged me to assist him in preaching and in the administration of the Holy Communion. In temporal matters this parish was the reverse of that under the charge of Dr. S., in Buffalo. The people were comparatively poor and few in number—the church was a plain wooden building with a spire, but without an organ or any ornamental work. Mr. M. had resided here eleven years, and the only engagement made by his flock, in temporal matters, had been a simple promise that he should be supplied "with his bread and butter." "This engagement," said Mr. M., "has always been more than fulfilled, and on the average I have received in money and presents about $400 a year. I have always been of opinion that a clergyman dishonors himself by talking about his stipend, or by attaching undue importance to it. If the Lord has really called a man into the ministry, it may be expected that, in some way, the Lord will keep that man alive, so long as any work remains for him to do. If the Lord has not called him, he has no business to expect a maintenance. The clergy in this diocese are really well off, though a few of them sometimes seem to complain. And as far as my experience extends, no minister who strives to do his duty is actually permitted to suffer want."

This contented man had been educated at the General Seminary at New York, where he had been a contemporary with some of the most eminent clergymen in the Church, including our friend, Dr. S. of Buffalo. Yet, like a true Christian philosopher, he had fortified his mind against the well-known trials of the voluntary system, and in this remote place was striving to do his duty faithfully to God and man.

It was one of those brilliant days for which an Ohio November is justly celebrated, when Mr. M. arrayed me in his gown and conducted me to his little church, which stood on a cliff overhanging the blue and calm waters of Lake Erie. The "Indian summer" diffused its golden tints over the entire atmosphere, and produced a cheerful calmness of mind favorable to the holy occupations of the day. The rumor that an actual vicar from England was going to preach, was the means of collecting a large congregation in addition to the habitual worshippers. The singing and chanting were nicely performed by a few persons in the gallery; thirty persons partook of the Holy Communion; and, altogether, I felt much refreshed by my accidental and unexpected intercourse with this little flock and its pastor.

In the evening of the same day I met with a dissenting minister near Huron, who entertained me with a long and curious account of spiritual rappings and other manifestations. By his own statement, he was constantly in the habit of communicating with his deceased children and friends. He informed me that death makes little immediate change in a person's habits, opinions, and morals, but an advancement then commences, which proceeds with more or less rapidity, according to the previous life in the body. That there are many degrees in the disembodied state (like those in a university), and that the spirit, on leaving the flesh, finds itself in that class for which its previous advancement had fitted it. That he had been informed by the spirit of a deceased Presbyterian preacher that he himself would be placed in the fourth class on his departure from the body. That the wicked would make no perceptible advancement even during millions of years, and that the constant progress of the good would perpetually widen the gulf between the sheep and the goats. That spirits had assured him that hell-fire was not material; but that a guilty conscience burned worse than fire.

He stated also that these spirits had informed him that they found closer affinity with electricity than with any other material substance. Being sometimes in a positive and sometimes in a negative state, they were enabled by electric action on the atmosphere to make themselves known to those in the flesh through the medium of rappings, table-tippings, and other manifestations. He read to me whole pages of poetry and prose which his departed friends had communicated to him. The matter was certainly somewhat common-place, and the rhymes were often sadly incorrect; but he explained this by saying that a bad writer or poet would not at once amend his style on his departure from the body, and that those who had not learned to spell properly while in the flesh, would meet with some delay in making that necessary acquisition while in the spirit. Writing mediums were now more common than rapping ones, and when the medium wrote in behalf of a deceased person, the handwriting was sure to be a *fac-simile*, even though the medium had never known the deceased, nor seen his writing. Finally, my new acquaintance assured me that in about thirty years I should be in the world of spirits, together with himself.

I told him, in reply, that his own statement, if true, proved him to have had intercourse with familiar spirits, and to have been habitually guilty of the sin of necromancy. I reminded him that Christ had given the charge of teaching all the world to the end of time, not to spirits, nor even to angels, but to apostles, and to men having an apostolic commission. Let men, therefore, continue in the apostles' doctrine and fellowship, and refuse all attention to seducing spirits and doctrines of devils.

We left Huron on Monday, the 7th, and came by railway, through a rich and beautiful country, ninety-two miles to Mount Vernon, from whence a coach conveyed us five miles to Kenyon College, at Gambier, the well-known foundation of the late Bishop Chase, and the scene of many of my early recollections. In a quarter of a century the place had greatly increased in the number of inhabitants, but there was an air of dilapidation about the college and some other buildings, which was explained by the low state of the finances. Six thousand of the original eight thousand acres had, however, been sold, $50,000 were in hand, and various improvements were in contemplation. The college in its several departments numbered less than sixty pupils, in place of the 170 who in 1831 occupied the place. The Theological Seminary (or Bexley-hall, an ecclesiastical building in appearance) reckons eight divinity students. Rosse Chapel is a large edifice without a tower, and resembles a meeting-house more than a church. The situation of the village is decidedly beautiful as well as healthy, and many families from the south resort here to find a refuge from the oppressive heat of summer, amid the tall green forests and by the cool stream of Vernon river.

NATURE MORE THAN SCIENCE.

An excellent translation from Ruckert, a poet of Germany. It is taken from an old number of the *Dublin Magazine.*

I have a thousand thousand lays,
Compact of myriad myriad words,
And so can sing a million ways,
Can play at pleasure on the chords
Of tuned harp or heart;
Yet is there one sweet song
For which in vain I pine and long!
I cannot reach that song, with all my minstrel-art.

A shepherd sits within a dell
O'ercanopied from rain and heat;
A shallow but pellucid well
Doth ever bubble at his feet;
His pipe is but a leaf,
Yet there, above that stream,
He plays and plays, as in a dream,
One air that steals away the senses like a thief.

A simple air it seems, in truth,
And who begins will end it soon;
Yet, when that hidden shepherd youth
So pours it in the ear of Noon,
Tears flow from those anear.
All songs of yours and mine
Condensed in one were less divine
Than that sweet air to sing, that sweet, sweet air to hear!

'Twas yesternoon he play'd it last;
The hummings of a hundred bees
Were in mine ears, yet, as I pass'd,
I heard him through the myrtle trees:
Stretch'd all along he lay,
Mid foliage half decay'd;
His lambs were feeding while he play'd,
And sleepily wore on the stilly Summer day.

RELIGIOUS LIBERTY.

In connection with the proceedings of the meeting held at the Tabernacle on the 26th ult., of which we gave some account last week, there was published a "Statement" of the reasons for calling the meeting. We had no room for any part of this Statement last week, nor have we room for all of it now. The following portion contains, we believe, the main pith and substance of the paper; and presents certain facts and arguments which it seems important for us all, both as Christains and as Americans, to know and consider. Since the holding of that meeting, a fresh argument and illustration to the point has been furnished in the case of the Rev. J. C. Richmond. The thing has come in good time, being itself such an outrageous practical grievance as to invite and almost compel a practical assertion of the principle at issue. May it serve to keep the ball a-rolling, till it shall roll up some decisive result!

The Statement.—It will be expected that the reasons for calling this meeting should be set forth at the outset. This expectation is both legitimate and proper. We shall endeavor to satisfy it by presenting a very simple and brief statement.

The vast expansion of the commerce of our country, and the great augmentation of the facilities of travel, have combined within the last few years to induce many of our fellow citizens to go abroad for business or for pleasure; and every successive year in increasing numbers. It will not be going too far to affirm that many thousands of Americans are to be found every year residing or travelling in foreign lands.

In some of these countries there are very great obstacles in the way of their enjoying the rights of conscience and religious worship. In some, they cannot enjoy those rights at all. In some countries they are exposed to insult and injury if they do not comply with observances in the streets that are repugnant to their conscientious convictions. And in some they find it almost, if not quite, impossible to have their dead buried with such rites as they deem most Christain and most consonant with their feelings.

The limits of this document will not allow much detail; nevertheless, we must submit a few facts.

I. In our immediate vicinity lies the Island of Cuba, in whose ports hundreds and thousands of American mariners are annually to be seen, and to whose cities and plantations hundreds of our merchants and invalid citizens annually resort in the prosecution of business or in quest of health. Many go thither to die! And yet, to this day, there is neither an American Protestant Chapel nor Chaplain for the spiritual instruction and care of our seamen and others of our countrymen, or for their guidance and consolation in the most fearful of all hours—the hour of death!—far from their home and their friends! When the attempt was made a few years ago by the American Seamen's Friend Society to have Protestant religious services conducted aboard American ships at Havanna, the Chaplain was compelled to desist because it was not only required that he should "domiciliate" and take the oath of allegiance to the Queen of Spain, but also that he should swear that he was a good "Catholic." As these words signify a "Roman Catholic" in that land, no conscientious Protestant could or would take the oath. The same statement holds good of Porto Rico, the other principle Spanish island in the West Indies.

There is no American Protestant Chapel or service in Mexico, so far as we can learn, and it is believed that it would be difficult if not impossible, to establish one. In some countries in South America, as well as in Central America, there would be difficulties to encounter; yet they would be far less formidable, it is believed, than in Mexico and Cuba.

In Italy itself the central country of Christendom, with the exception of Sardinia, no religious service could be held by an American Protestant Minister for the benefit of his countrymen, unless in the house of a diplomatic or consular agent, beneath the American flag, and as it were on American ground. This is so even in Rome, the capital of the Christain world, as some vauntingly claim. Although the Roman Catholic Church is permitted to enjoy in these United States, (seven-eights at least of whose inhabitants are Protestants,) all the rights and privileges that any Protestant Church does, yet American Protestants are denied the right to have a church in Rome, or even a chapel, unless under the precarious condition of enjoying the patronage of, and in connection with, the American Embassy.

Nor is the state of things in Spain or in Austria more favorable than in Italy—in fact, it is less so; while in Portugal, according to the new Penal Code promulgated on the 10th of December, 1852, the "celebrating of public acts of worship, not that of the Catholic religion," is punishable with imprisonment of from one to three years, and to a fine proportioned to the income of the transgressor of the law! It is obvious that a Protestant church or chapel, even for foreigners, could not be opened in the Portuguese dominions since this law went into effect, without incurring the most serious risk. And all this done in the middle of the nineteenth century, and by a nation which owes its very existence at this day to Protestant England!

II. American Protestants are exposed to insult and serious maltreatment in Mexico, Central America, all South America, Cuba, Porto Rico, Spain, and Portugal, nearly all of Italy and Austria; if when they meet a procession, with a priest at its head, carrying the "Host," they do not render what are there considered to be acts of adoration, but which they conscientiously deem to be idolatrous and contrary to the Word of God. Every year the truth of this assertion is confirmed by disgraceful outrages, in word or deed, perpetrated in those countries.

III. As to the burial of their dead, American Protestants find very serious difficulties in several of the countries just named. Until very recently—nor are we sure that it is not so still—they would have been compelled to carry the dead bodies of their deceased friends from Madrid, the capital of Spain, to Malaga, Gibralter, or Lisbon, to find a burial for them. English Protestants were subject to the same shameful indignities. Even within the last few months Lord Howden, the British Ambassador at the Court of Spain, has been in earnest correspondence with the Spanish Government, in relation to the right of English Protestants, not merely to have at Madrid a cemetery, (which at length they are permitted to possess,) but also to have the bodies of their deceased friends carried to the grave in a hearse, and proper religious ceremonies performed in the cemetery, at the interment. There is a report that he has succeeded, but we are not sure of it.

In many places in Italy, American Protestants are subject to much inconvenience in being required to bury their dead at very unseasonable hours. In some countries, through fear of violence, they are compelled to bury their dead in a stealthy manner, and almost as unceremoniously as they would a brute beast.

A few years ago a highly respectable American merchant (of a neighboring city) was compelled to dig a grave with his own hands, in an obscure spot, near one of the cities of Cuba, at the hour of midnight, for the burial of his beloved wife, whom he had taken to that Island for the restoration of her health. By the influence of much persuasion he succeeded in getting some assistance in his mournful enterprise from one or two negroes, who were in great fear all the while for their lives, lest it should become known that they had assisted at the burial of a heretic.

On all these subjects, we hold it to be the duty of the American Government to negotiate for, and secure by treaty, the rights of all its citizens, whether of native or foreign origin, in all countries where these rights are not duly recognized. This duty has been acknowledged, and to some degree fulfilled, by our Government, from its commencement. As early as 1783, the religious rights of American citizens were guaranteed by Sweden, in a treaty made that year with the Government of the United States. From time to time—under the administrations of Washington, Jefferson, and their successors—something was done in regard to other countries. We are happy to say that, at present, we are not aware that there is a Protestant country where an American citizen, whether Protestant or Roman Catholic, is not permitted to enjoy his rights in relation to the subjects which have been specified. During the last administration, more was done than in any preceding one, with, perhaps, the exception of those of the second Adams and General Jackson, in this respect; for negotiations were instituted by it with some of the Governments of South America (particularly the Oriential Republics of Uruguay and the Argentine Confederation), which terminated favorably.

To encourage and sustain the Government in the farther prosecution of this great work, is one of the objects of this meeting.

Why should not the Government protect our citizens when abroad in the enjoyment of their religious as well as their civil and political rights? Are the latter more important than the former? Or is not the converse of this proposition true? We thank God that the day has come when we may say, almost in the noble language of the President in his inaugural, that no American citizen can wander to any point on the globe where the strong arm of the Government shall not be stretched out to protect him. It is time that this shall be as true of his religious as of his political interests.

We hold, too, that the man who goes to distant lands to spread abroad the knowledge of the Gospel—whether by the distribution of the sacred Scriptures and other religious books, or by proclaiming the way of salvation *viva voce*—must not be considered as having expatriated himself, or put himself beyond the pale of the protecting care of the Government, any more than the merchant who goes abroad for his business, but is to be protected in his work by the powerful arm of the State, so long as he does nothing contrary to the laws of the countries to which he goes. Thus far we may go with confidence. Nothing short of this—no opposition or violence created by unrelenting Bigotry or blind Prejudice—should be allowed to drive an American Christian missionary from his field.

This was the ground that was taken by Mr. Webster in 1841 (when Secretary of State under Tyler's administration), in his letter to Commodore Porter (then the American Charge d'Affaires at Constantinople) respecting the American missionaries laboring in Turkey. This ground, if we mistake not, the overwhelming majority of this nation are prepared to take and defend. The spirit of nationality which would not allow a hair of the head of Martin Koszta to be touched, simply because he had taken measures to become an American citizen, and had put himself under the care of the Government, and was doing nothing contrary to the laws of Turkey, will not long allow an American Christian to suffer in a foreign land, or be ignobly thrust out of it, so long as he does nothing contrary to the laws of that country.

TANDEM FLUCTUS, TANDEM LUCTUS.

[This elegant little Advent Hymn can scarcely be earlier than the sixteenth century.]

Storm and terror, grief and error,
Comes the Sun to chase away:
And the morning fast adorning
All the sky proclaims the day.

O true splendor, bright and tender,
Sun of Righteousness on high,
Port thou showest, source Thou owest
To the Virgin's Purity.

Now Thou keepest rest and sleepest
In that zodiac of delight:
Joy hereafter shall with laughter
Hail the coming Monarch's sight.

Satan, gnashing, sees it flashing
Through that cloud so pure and white:
Thou endurest ever purest,
Virgin Mother of the Light.

Darkness scattered, hell gates shattered,
Victory to them draws nigh,
Whom profession of transgression
Justly had condemned to die.

Earth rejoices: heavenly voices
Render praise to God above;
Now renewing and bedewing
Every soul with fuller love.

PERSONAL GRACES.

We come now to consider the Personal Graces which we should seek for and "stir up" within ourselves. They are three—*courage, love,* and *wisdom.*

The present age is peculiarly favorable for the development of cowardice. It is not a fierce, chivalrous, persecuting age. We know, thank God, little of bodily persecution; but interest, not conscience, makes cowards of us all. Great men support forms of religion which they dislike or despise, because they are afraid of losing votes. Legislators dare not say a word in behalf of their own Church, because they are afraid of losing seats. Men of business dare not support an unpopular usage, because they are afraid of losing customers. And it is not likely that the clergy will escape the general snare. Nay, from the force of circumstances, they are, above all others, exposed to it. Few men like to live in disfavor with those over whom they are set. Small vexations and petty annoyances wear a man's spirit down, and he gives way on points on which his conscience dictates a different course, because he is, by slow degress, worn out. A clergyman is often dependent on the people for a living. Worldly and licentious men always use this lever to support themselves in their sins. If the clergyman say or do what is displeasing to them, they talk of conscience, and withdraw their subscription. It cannot be wondered at that the spirit of slavish fear takes possession of men's minds under such circumstances, and that some shrink from their duty, some run away from their duty, some stand still and do no duty. And yet, if a clergyman would fairly look his difficulties in the face, not in the spirit of those hollow, mean-spirited advisers who would fain persuade him that all is lost, but in the spirit of a soldier of the cross, he would see that the path of honest boldness is, in the long run, the safest course. Every coward is a slave; and the slave is an object of contempt. Men do not learn to respect those who flatter their prejudices and echo their opinions. Who, after all, should be bolder than the ambassador of Christ to guilty men? His commission is given him from above. The Word he preaches is not his own, but his Lord's. His message is not delivered to him orally, but is written in a book, and that book a Revelation to which no man may add, and from which no man may take away. And though he is not qualified infallibly to interpret that message, yet, as long as he honestly adheres to the interpretation which the Church has given him, and does his duty earnestly, faithfully and affectionately, he need fear no man living; he may look up to his Master for support in the trials and perplexities of his station.

There are, no doubt, many difficulties in the way. But what then? Shall the successors of those men who went forth, like Gideon's trusty band to overthrow the overspreading idolatry of Imperial Rome, and succeeded in overthrowing it, shrink from difficulties in a time of peace? Shall the descendants of those men, who, when the Church in this land was at its lowest ebb, surrounded by a hostile majority, smarting from recent wounds, alien to our faith, dared to breast the current, faced the popular clamor, and laid the foundations of this Church and of this Council of the Church broad and deep,—shall the descendants of such men be afraid?

If courage be a virtue of your citizens, it must, we would hope, be the natural inheritance of your clergy.

But the second qualification named by the Apostle is equally needed,—*a loving, tender, affectionate spirit.* What is more wonderful in the character of our Lord than the union of hatred of sin with love for the sinner? Now we find Him, with stern severity of manner, scourging the merchandizers out of the temple, denouncing the Scribes as whited sepulchres, "looking round about on them with anger, being grieved for the hardness of their hearts," and even saying to St. Peter, "Get thee behind me, Satan, for thou art an offense unto me;" and again we hear Him sweetly inviting weary sinners to their rest, drying the tears of the weeping penitent, praying for His murderers, and owning the repentant thief as His companion in Paradise.

The great Apostle of the Gentiles has shown us, in a single sentence, how faithfully he had copied the spirit of his Master. "I will," says he, "gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." "St. Paul," says Bishop Andrewes, in one of his remarkable sermons, "first spent on the Corinthians; then he spent himself out, or bestowed himself on them for their souls' good. He strained this to the highest degree '*most gladly,*' and he stretched it to those that least deserved his love, '*though the more abundantly I love you, the less I be loved.*' Like the poor laboring ox, to which he alludes in the ninth chapter, spending his time in earing the ground for the corn, putting in the corn, treading out the corn, his neck yoked, his mouth muzzled, and in the end, when all is done, offered on the altar too, and made a sacrifice of. It was St. Paul's case; and thither he came at last."

This is the love which we seek, that it may be joined with courage. Courage without love is harsh and forbidding. It loves to wound, rather than to heal. It speaks not only severely, but unkindly. It sees all the evil in men, and acknowledges none of the good. It is bold in denunciation of sin, but makes no allowance for the infirmities of the sinner. It might be a want of love that made St. Peter's boldness degenerate into cowardice. Therefore, seek to unite boldness and affection. Sternly oppose sin; firmly uphold the principles of the cross; but seek to win souls also. Learn to distinguish between the ignorant and vicious; the ill-instructed and the obstinate sinner. An unquenchable love for the immortal soul, "like a lively flame and burning torch, will force its way upwards, and securely carry you through all."

The Apostle names a third grace—*a sound mind.* The word imports rather a combination of good qualities than any single grace; sobriety, discretion, temperance, chastity, and general good sense. Thus in the Psalmist's description of the truly charitable man, the good man is not only "merciful and lendeth," but "he will guide his affairs with discretion."

Men of the world are much more prone to admire a man of business than a saint. Practical business habits they can understand: but more exalted virtues appear to their eyes visionary and enthusiastic. In order, therefore, that the ambassador of Christ may by all means save some, he must cultivate a sound and sober view of life. He must take care that none of his objects are fairly open to the accusation of being unreal and unpractical. Not that he will ever really agree with the man of the world. He does not take the same view of life nor of eternity. But he will be able to show the man who understands the management of the business of the world, that his views of eternity have not deprived him of that discretion which is necessary for the conduct of his affairs.

It may be that, after all, he may be subject to the imputation usually brought against clergymen, that they are not good men of business: but, at all events, he will endeavor to avoid the charge of recklessness; which, besides exposing him to contempt and bringing disgrace on his Order, is inconsistent with Christian frugality and self-denial. Above all, he will seek to rein in those greedy and passionate desires of our animal nature, which unfit us for communion with God, and which degrade us to a level with the beasts that perish. His sobriety will be the result, not of his prudence only, but of his holiness; his temperance will spring not from the fear of public censure, but from the imitation of Christ and of his saints; and his discretion will lead him to avoid those irregularities and trivolous dissipations, which in laymen may be pardonable, but in the clergy, and in their families, are at all times unseasonable and injurious.

O, thrice happy souls, in whom this threefold cord is bound, of steadfast courage, pure and fervent love, and dove-like wisdom: who, with humble zeal, present their homage to their Lord, pour out the precious spikenard on His Head, and bedew His feet with tears: who, in their weakness call to Him for strength, in their guilt ask Him for pardon: who, conscious of their inability for so weighty a work, long for His fulness to be imparted to their needy souls: who come without doubt, distrust, or dissembling, to do the work to which He calls them, entrusting all to His safe keeping: who are not deterred from duty by contagious fear, or more pernicious praise: who love the Church not for its emoluments, but its graces; not for the temporal good they can get out of it, but for the spiritual good they can bring into it: who are "the salt of the earth, the light of the world," in whom Christ is glorified. Seek we, then, with redoubled earnestness, this "more excellent way!"—*Bishop Medley's Sermon.*

For The Churchman.

Mr. Editor; I can furnish your Reader with the information he desires about the present ecclesiastical divisions of France. Not only the sees of the several Archbishops and Bishops, but also the "departements" which the dioceses respectively occupy, are thus set down in a map of France recently published, which I brought with me from Paris last summer. I give the "departements" (in italics) in order that your Reader, or any one else who chooses, may trace on the map the boundaries of the several Dioceses:

Archbishop of Paris, departement, *Seine.* Suffragans: Chartres, *Eure et Loir;* Meaux, *Seine et Marne;* Orleans, *Loiret;* Blois, *Loir et Cher;* Versailles, *Leine et Oise.*

Archbishop of Lyon et Vienne, *Rhone et Loire.* Suffragans: Autun, *Saone et Loire;* Langres, *Haute Marne;* Dijon, *Cote d'Or;* St. Claude, *Jura;* Grenoble, *Isire.*

Archbishop of Rouen, *Seine Inferieure.* Bishops: Bayeux, *Calvados;* Eoreux, *Eure;* Seez, *Orne;* Contance, *Manche.*

Archbishop of Sens et Auxerre, *Tonne.* Bishops: Troyes, *Aube;* Nevers, *Neivre;* Moulins, *Allier.*

Archbishop of Reims, *Reims et Ardennes.* Bishops: Soissons, *Aisnes;* Chalons, *Marne, moins l'arrondissement de Reims;* Beauvais, *Oise;* Amiens, *Somme.*

Archbishop of Tours, *Indre et Loire.* Bishops: Le Mans, *Sarthe Mayenne;* Angers, *Maine et Loire;* Rennes, *Ille et Vilaine;* Nantes, *Loire Inferieure;* Ouimper, *Finistere;* Vannes, *Morbihan;* St. Briene, *Cotes du Nord.*

Archbishop of Bourges, *Cher, Indre.* Bishops: Clermont, *Pays de Dome;* Limoges, *Creuse, Haute Vienne;* Le Puy, *Haute Loire;* Tulle, *Correze;* St. Flour, *Cantal.*

Archbishop of Alby, *Tarn.* Bishops: Rhodes, *Aveyron;* Cahors, *Lot;* Mende, *Lozere;* Perpignan, *Pyrenees Orientales.*

Archbishop of Bordeaux, *Gironde.* Bishops: Agens, *Lot et Garonne;* Angouleme, *Charente;* Poitiers, *Deux Sevres, Vienne;* Perigueux, *Dordogne;* La Rochelle, *Charente Inferieure;* Lucon, *Vendee.*

Archbishop of Auch, *Gers.* Bishops: Aires, *Landes;* Tarbes, *Hautes Pyrenees;* Bayonne, *Basses Pyrenees.*

Archbishop of Toulouse, *Haute Garonne.* Bishops: Montauban, *Tarn et Garonne;* Pamiers, *Ariege;* Carcassone, *Ande.*

Archbishop of Aix, *Bouches du Rhone, moins l'arrondissement de Marseille;* Marseille, *Arrondissement de Marseille;* Frejus, *Var;* Digne, *Basses Alpes;* Ajaccio, *Corsica;* Alger, *Algiers.*

Archbishop of Besancon, *Doubs, Haute Saone.* Bishops: Strasbourg, *Haut et Bas Rhin;* Metz, *Moselle;* Verdun, *Meuse;* Belley, *Ain;* St. Die, *Vosges;* Nancy, *Meurthe.*

Archbishop of Avignon, *Vaucluse.* Bishops: Nismes, *Gard;* Valence, *Drome;* Viviers, *Ardeche;* Monpellier, *Herault.*

Archbishop of Cambray, *Nord.* Suffragan: Arras, *Pas de Calais.*

The Bishops honored with the Pallium are le Puy, Marseille, Autun, Valence. I regret that I can give you no satisfaction about the primacy. My map, by M. Perrot, Geographer, places Paris first, from which I am disposed to infer that it is the most honorable See. H. W. P.

Change of Timber from Clearing Land.—There are few things connected with the natural history of trees or plants more surprising, or that have occasioned more speculation, than the changes that not unfrequently take place in the growth of timber after clearing, from what it was before that operation. So inexplicable is this change, in many instances, on the commonly received principles of vegetation, that it has been adduced by the believers in the doctrine of spontaneous production, as one of the strongest supporters of their system. We think, however, that singular as the phenomena may be, its solution cannot require a supposition so unphilosophical.

In the Southern States, where the timber is principally pine, when that is cleared off, a growth entirely different, and composed of such as was unknown to the place before it, springs up; and this when cut off is not unfrequently succeeded by new varieties, or perhaps by a return to pine. Lands covered with oak and chestnut, or such timber as shoots up from the stumps of cut trees, do not change the timber except in a small degree; it is on those lands covered with timber that requires to be propagated by seeds that this change is most apparent. Everybody must have noticed in what numbers a species of wild cherry will spring up where the forests are cut down, or are propagated by winds, though that particular kind is rarely or never found growing in the unbroken forests.

More than thirty years since, a part of our farm was cleared of its timber, a dense growth of maple, basswood, and elm. A small piece of perhaps half an acre was separated from the rest, by a narrow ravine, after being cultivated three or four years, and part of it planted out as a nursery of fruit trees; it was left to itself. It was soon covered with young trees, which were suffered to grow unmolested, and there are now on this small spot, white oak, black oak, butternut, white poplar, common willow, walnut, hickory, and black cherry, of all varieties, of which not one was growing near at the time it was cleared, and most of them not within three-fourths of a mile. An explanation we leave to others.—*Warren Journal.*

FOR THE YOUNG.

REMEMBER THE POOR.

"Whensoever ye will, ye may do them good"

The poor, God's poor, oh help them,—
Keen blows the wintry blast,
And through the darkened air the snow
Is falling thick and fast.
It drifted through the broken pane,
And through the shattered door,—
Dear little friends, remember them,
And help, oh help God's poor.

The poor, God's poor, oh help them,—
Look at their tearful eyes,
As Winter's long and dreary days
Before their visions rise,
Go to their cheerless dwellings,
Lighten their heavy load,
And fill with joy and thankfulness
The desolate abode.

The poor, God's poor, oh help them,—
The Saviour here was poor,
He had not where to lay His head,
No sumptuous garb He wore;
A sad and lonely wanderer
Upon Judea's hills,
He ate the bread of charity—
Drank from the sparkling rills.

The poor, God's poor, oh help them,—
For earth must pass away,
And rich and poor all equal stand
At the last awful day:
So shall the blessed words of Christ
Be spoken unto thee,
E'en as ye did it to My poor,
Ye did it unto Me.

—*Children's Magazine.*

SELFISH MATTHEW.

Such a selfish boy as Matthew was! You wouldn't have given a fig to play with him. He had carpenters' tools and books, and chequers and chess, and drawing materials, and balls and kites, and little ships and skates, and snow-shovels and sleds. Oh! I couldn't tell you all he had, if I talked a week.

Well, if you went in of a Saturday afternoon to play with him, he'd watch all these things as closely as a cat would a mouse; and if you went within shooting distance of them he'd sing out,—"D-o-n't; t-h-a-t's m-i-n-e!" Of course it wasn't much fun to go and see him. You'd got to play everything he wanted, or he'd pout and say he wouldn't play at all. He had slices of cake, that he had hoarded up till they were as hard as his heart; and cents, and dimes, and half-dimes, that he used to handle and jingle, and count over like any little miser. All the beggars in the world couldn't have coaxed one out of his pocket had they been starving to death.

Then Matthew was such a cry-baby. I love a *brave* boy. He'd go screaming to his mother if he got a scratch, as if a wild tiger were after him: and if you said anything to him about it, he'd pout and stick out his lips so far you might have hung your hat on 'em. It was like drawing teeth to get him to go across the room to hand you a newspaper. He ought to have had a little world all to himself, hadn't he?

Well I used to pity him—there was nothing childlike about him. He always seemed to me like a little wizzled-up miserable old man. He never tossed his cap up in the air and laughed a good hearty laugh; he never sprang or climbed or shouted; no!—he crawled round as if he had lead weights on his heels, and talked without scarce moving his lips, and wore a face as long as the horse's in your father's barn. Such a boy as he was! Had he been mine, I should have tried to get some life into him somehow.

Poor Matthew! he'll never be happy; no!—he'll never know the luxury of making a sad face bright, or of drying up the tear of the despairing; and when he dies he can't carry money *with* him—he has got to leave it at the tomb door,—and who, do you suppose, will come there to mourn for him?

Oh, dear children, *be generous*—if you haven't but half-a-stick of candy give *somebody* a bite of it. Perhaps some child will say, "But I haven't anything to *give.*" That's a mistake; that boy or girl isn't living who has nothing to give. Give your sympathy—give pleasant words and beaming smiles to the weary-hearted. If a little child goes to your school who is poorly clad, patched, darned, nay, even ragged, if the tear starts to his eye when your schoolmates laugh, shun, and refuse to play with him—just you go right up and put your arms round his neck: ask him to play with *you; love him,*—love, sometimes, is meat and drink and clothing. You can all love the sad and sorrowful. Then never say you have "*nothing to give.*"

The Oldenburg Horn.—In the time of Count Otto of Oldenburg, who succeeded his father Ulrich in the year 967, a wonderful transaction occurred. For as he, being a good sportsman, and one who took great delight in the chase, had set out early one day with his nobles and attendants, and had hunted in the wood of Bernefeuer, and the Count himself had put up a roe, and followed him alone from the wood of Bernefeuer to the Osenberg, and with his white horse stood on the top of the hill, and endeavored to trace the game, he said to himself, for it was an excessively hot day, "Oh God! if one had but a cool drink!"

No sooner had the Count spoken the word than the Osenberg opened, and out of the cleft there came a beautiful maiden, fairly adorned and handsomely dressed, and with her beautiful hair divided on her shoulders, and a garland on her head. And she had a rich silver vessel, that was gilded and shaped like a hunter's horn, well and ingeniously made, granulated, and fairly ornamented. It was adorned with various kinds of arms that are now but little known, and with strange unknown inscriptions and ingenious figures, and it was soldered together and adorned in the same manner as the old antiques, and it was beautifully and ingeniously wrought. This horn the maiden held in her hand, and it was full, and she gave it into the hand of the Count, and prayed that the Count would drink out of it to refresh himself therewith.

When the Count had received and taken this gilded silver horn from the maiden, and had opened it and looked into it, the drink, or whatever it was that was in it, when he shook it, did not please him, and he therefore refused to drink for the maiden. Whereupon the maiden said, "My dear lord, drink of it upon my faith, for it will do you no harm, but will be of advantage"; adding farther, that if the Count would drink out of it, it would go well with him, Count Otto, and his, and also with the whole house of Oldenburg after him, and that the whole country would improve and flourish. But if the Count would place no faith in her, and would not drink of it, then for the future, in the succeeding family of Oldenburg, there would remain no unity. But when the Count gave no heed to what she said, but, as was not without reason, considered with himself a long time whether he should drink or not, he held the silver gilded horn in his hand and swung it behind him, and poured it out, and some of its contents sprinkled the white horse, and where it fell and wetted him the hair all came off.

When the maiden saw this, she desired to have her horn back again, but the Count made speed down the hill with the horn, which he held in his hand, and when he looked round he observed that the maiden was gone into the hill again. And when terror seized on the Count on account of this, he laid spurs to his horse, and at full speed hasted to join his attendants, and informed them of what had befallen him. He moreover showed them the silver gilded horn, and took it with him to Oldenburg, and the same horn, as it was obtained in so wonderful a manner, was preserved as a costly jewel by him, and by all the succeeding reigning princes of the house of Oldenburg.—*Keightley's Fairy Mythology.*

The Poor Shepherd Boy.—The Rev. John Brown, when a poor shepherd boy, conceived the idea of learning Latin and Greek, and, having procured a few old books, actually accomplished the task, while attending his cattle on the hills. So successful was he, that some of the old superstitious people in the neighborhood concluded that he must have been assisted by an "evil spirit."

On one occasion he went to Edinburgh plaided and barefoot, walked into a bookseller's store, and asked for a Greek Testament.

"What are you going to do with a Greek Testament?" said the bookseller.

"Read it," said the boy.

"Read it!" exclaimed the skeptical bookseller with a smile; "ye may have it for nothing if ye'll read it."

Taking the book he quietly read off several verses and gave the translation, on which he was permitted to carry off the Greek Testament in triumph.

COMMUNICATIONS.

LETTERS FROM CALIFORNIA, No. 2.

PASSAGE OF THE ISTHMUS.

We entered the harbor of Aspinwall late at night (Dec. 29th), and at sunrise next morning, from the vessel's deck, had the whole landscape before us. It is a beautiful bay, with a little straggling settlement of one street, which curves round in a semicircle parallel to the edge of the water. The steamers formerly landed at Chagres, nine miles distant; but this place has been substituted instead of it, because at Chagres they were obliged to anchor some distance from the shore, and landing in boats was not only difficult, but also dangerous in stormy weather. Aspinwall has therefore grown up at once, as a depot. It consists merely of a few wooden hotels with imposing names, and residences for those connected in any way with the steamboat and railroad company. The thick forests hem in the line of houses, and the cocoanut trees with their high tufts wave over them and grow to the water's edge. It presents a beautiful scene, and no one, in the warm and balmy atmosphere which was so grateful to us that morning, and looking forth on the deep green foliage, the golden sunlight bathing everything, and the clear waters rippling to the shore, would imagine that the air was loaded with miasma. Yet so it is, and for health it enjoys a reputation equal to that of the coast of Africa. It is impossible, I believe, for any one to reside here even for a few weeks without being prostrated by the fever, and sometimes a few days' detention, waiting for the steamer, will be sufficient to impart it to the passengers.

When steamers stopped at Chagres, passengers were obliged to be poled up the river Chagres to Cruces, against a rapid current, often taking three or four days, though they could descend in a few hours. Now, the Panama Railroad, which begins at Aspinwall, has partly obviated this difficulty. It extends about 25 miles, and by next autumn is expected to be carried through to Panama. When this is done, the great inconvenience of a passage to California will be over. The greatest difficulty now is, not only the risk and trouble of getting yourselves over the isthmus, but your baggage. The safest plan is to send it from New York by Wells & Fargo, or Adams' Express. It is expensive, it is true, costing from 40 cents upwards per pound from New York to San Francisco. Articles liable to be injured by water, such as silk dresses, papers, &c., had better be enclosed in a tin box with the top soldered in and with a light wooden covering. The mules, in crossing from Cruces to Panama, will sometimes lie down in the water, and before they can be forced up, the trunks are saturated. Hinckley has recently established an Express from ship to ship, that is, from Aspinwall to Panama. He charges 12 cents a pound, and it is probably the best and safest way of getting your personal effects through. He sells transit tickets for the Isthmus, including railroad, boat, and mule tickets for $30 each. This takes a person to Panama. Our whole expenses in crossing the Isthmus, including hotel charges at Panama, &c., were about $50 for each individual. This is probably the fair average.

The *El Dorado* from New Orleans, and the *Yankee Blade* from New York, came in at the same time we did, and after breakfasting on the latter with Captain Randall, we prepared to leave Aspinwall. The train starts at 9 A.M., and this morning consisted of eleven passenger-cars. The road leads through an unbroken forest, part of it a wet marsh, but everywhere something new to us from the luxuriance of tropical vegetation. The cocoanut, palm, and date trees were about us, while occasionally there was some giant of the forest which looked as if it had been attaining its growth since Columbus discovered the country. Many of them were draped with vines from the top to the ground, while the whole formed a dense thicket, which seemed impassable. Beautiful flowers occasionally bloomed in the forests; so that there was nothing to remind us that it was the end of December. Every few miles we found ourselves on the banks of the Chagres River, which winds round into all sorts of twistings. Now and then we passed a native hut. It was always thatched with straw, sometimes without any sides, perfectly open, or else with sides only of light bamboo. The natives were lounging about, or reclining in their hammocks, almost naked, fine specimens of the *dolce far niente.* Occasionally, too, we saw groups of the Irish, who were employed as workmen on the railroad. They looked pale and miserable, and reminded me of the wretched peasantry seen in the vicinity of the Pontine Marshes in Italy. It is almost certain death to them to be employed here, and we were told that every foot of the road, so far as it has been finished, has cost the life of a laborer; and yet they are coming out by hundreds to complete the road.

At some little hamlet of the natives, between Barbacoes and Gorgona, the Railroad at present ends. Here the passengers were discharged on the top of a high, steep, muddy bank on the Chagres River. This was "confusion worse confounded," and passengers, trunks, express bales, and all were tumbled down to the river in a most miscellaneous manner. Here were lying a quantity of boats and barges of various forms, in which we were to embark. Our own was a broad flat-bottomed boat, holding about 35, with a low wooden awning over it, so that there was just room to sit upright. On the outside was a broad ledge, on which our six native boatmen walked up and down from the bows to the stern, as with a monotonous song they poled the boat up the river. They were entirely naked except a little cotton cloth around the middle. The distance was nine miles, and we were nearly five hours in accomplishing it, for the current was strong, and often we seemed to make scarcely any progress. The scenery, however, was wild and splendid, though the animal life which once abounded has gone. The waters were formerly filled with alligators, who basked in the sun, and the overhanging trees gay with parrots and monkeys, who chattered among the branches, but the rush of Americans through this route, with the constant discharge of their revolvers, has frightened them into other retreats.

As on the railroad, we saw nothing but native huts, and frequently passed the women washing the clothes on the banks. After traveling about three miles we reached Gorgona. This is the dividing point from which the other route is made. From Gorgona there is a road about 26 miles to Panama, but at this season it is hardly passable for mud, and travelers are generally obliged to take that by Cruces, which is 23 miles. Gorgona is nothing but a collection of native huts.

Between five and six we came within sight of Cruces, and were beginning to felicitate ourselves on our journey's end, when the owner of the boat, who is called the *patrone*, discovering that two or three had not paid (having been directed by Mr. Hinckley to take the boat and settle with him afterwards), demanded of them more than double the ordinary fare. This they of course refused to pay, when he quietly stopped his boat on the opposite side within a quarter of a mile of the town, and there we lay. No attention was paid to the remonstrances of the 30 passengers who had tickets, and for nearly an hour, with the miasma of the evening gathering around us, we were kept there, jeered at by the other boats as they passed. Had there been a less respectable company on board, he would have been pitched into the river, and the boats poled over; but it was filled with ladies and gentlemen, who finally complied with his extortionate demand.

We reached Cruces just at evening, to find, in addition to our own ship load of several hundreds, the whole settlement occupied by returning Californians on their way over from Panama. Cruces has a population of a few hundred natives and mongrels, all the original houses being the usual thatched bamboo huts. There is an old dilapidated stone church, built two centuries ago by their Spanish conquerors, now fast falling to decay. At one end of the town a wooden tavern has been hastily run up, no glass to the windows, and about as enticing in appearance as the long shantees erected for Irish laborers. This was our only stopping place. We found it filled with hundreds of ruffians, and with great trouble secured a room up stairs for the ladies, containing half-a-dozen beds. Here at least they had retirement, though the noise within and without forbad all sleep. The lower story was filled with long tables, which were spread again and again for a succession of dinners, where all, with oaths and imprecations, got what they could at one dollar each. The only chance for the decent portion was to get together by themselves at one end, and procure something to eat, if possible. I have taken my meals in many queer places when traveling, but I confess never before under such repulsive circumstances. The company, the conversation, the dirt, formed a union which, to the ladies particularly, was appalling. But the worst was to come. At bed-time the gentlemen of the party were shown to a large garret, the walls covered with wooden bunks three tiers high, two more rows through the centre, and the intervals filled with cots. On these cots was a single sheet (which looked as if it had been used for a year), no bed, but a pillow without any case. Here we were to sleep with more than a hundred others, of the class we saw down stairs. We threw ourselves down in our clothes, but sleep was out of the question. All around us was one wild confusion, kept up through the night. I have heard sailors talk in the forecastle, and prisoners in jails, "but never aught like this." There was not only the most awful blasphemies that human ingenuity could devise, but the most foul-mouthed ribaldry that could be conceived by the most perverted imagination. They called each other "Texas," and "Red River," &c., showing which part of the country had the honor of claiming our associates. Then a party would rise from their beds, and, under the dim lanterns which hung from the beams, produce their brandy-bottles, and with oaths drink until they reeled again to their bunks. Then another would treat the assembly to a tune on his fiddle, which was followed by a round of applause, including all the low slang calls of the pit and gallery. To make matters worse, next to us was a pen (I can call it nothing else) of boards about 10 feet high, intended to give a private place for females. This happened to be occupied by some "women of the baser sort," whose loud ribaldry infinitely amused the kindred spirits on our side of the partition, who accordingly replied to them in the same terms. Altogether, I set down that scene as the nearest approach to Pandemonium that I have ever witnessed. It was enough to convince one of the doctrine of total depravity.

We stood it till about midnight, and then arose and wandered down stairs. Here every place was full, men sleeping on benches and under tables, till about one, when a tremendous noise arose out of doors. There was a rush, shouts and blows, oaths in Spanish, ending in a regular fight, which drew every one to the doors and windows. It was the arrival of some hundreds of mules, which were to take on the Express. They took an hour to load and get off. All this time, too, in one of the native houses near, a *fandango* was going on, and their singing and music of castinets were united with the other noises, which "banished sleep." We secured some chairs in which to sit, and thus passed the night at Cruces.

At 3 o'clock in the morning the tables were again spread, and then commenced a succession of breakfasts, lasting till all the company assembled had gone, some to Panama, and some to Aspinwall. At daylight we called the ladies and paid our bill—$1 a-piece lodging for those who had bunks, and $2 each for the ladies who were in the *private* rooms. The evening before we had selected one of the most decent native houses, and made a contract for breakfast for five for $6, stipulating particularly for a clean tablecloth. Our host performed his part well, and we felt better prepared for our long ride.

Then came a new scene of confusion, the selection of mules. Some hundreds were brought up, and we who had Hinckley's tickets took them as we could, but it proved to be a matter of chance. Those I secured for Mrs. K. and my son Willie, were good; mine was miserable. The Express baggage is bound on mules, two trunks on each; six mules are put under the charge of two natives, and so they set off in small parties. The wonder to me is, that half the baggage gets safe to Panama, as it is in the power of these natives at any time to drive their mules one side into the woods and rifle the trunks. This undoubtedly is sometimes done, for when we left Panama several mules had not yet arrived, and the passengers had to go without their trunks, though the Express agents assured them the missing baggage would probably soon be in to be forwarded by next steamer.

In this way, in small parties, the passengers set out from Cruces, and straggled across the Isthmus for the 23 miles, as their mule's speed and bottom allowed. With a first-rate mule it may be pleasant, and those who were so situated enjoyed it. The distance is thus sometimes passed in four or five hours, but to whip an obstinate mule, as I did, for eleven hours, is quite a different matter.

As soon as we left Cruces we plunged into the forest. The "road" is nothing but a narrow bridle-path through the gorges of the mountains, often just wide enough for a single mule to pass, with high rocks rising 20 feet on each side. Trees overhang it, and in some places it is so dark that a Kentuckian present said, "it reminded him of the entrance to the Mammoth Cave." It turns round sharp angles, so that one halting behind 50 feet cannot be seen by his party. Now there is a high shelving rock to scramble up—then, one equally steep to descend; so that we involuntarily shut our eyes, and do not pretend to guide the mule. Over these rocks there are often holes for the mule's feet, into which he invariably puts them, for they have been worn by the use of those who have passed over the road before him for centuries. These deep ravines are sometimes filled with mud and water up to the mule's knees, over which he dashes, splashing it over his rider; so that when he reaches Panama he is in anything but a presentable state. At times the road expands into a broader space, where there are a few native huts, or a Spaniard has a place with refreshments for travelers.

There is some historical interest about this road: for centuries it was an Indian path across the Isthmus. When the Spanish conquerors came, they improved it, paved it with heavy stones, and over this came on mules' backs all their treasures from Peru to be embarked for Spain. Since their day, it has been suffered to go to decay, the heavy stones being uprooted now form the danger of the road, and if a mule loses his footing or goes down, it is to the risk of his rider's limbs. The scenery, however, is magnificent, and now and then we have a wide stretch of landscape as we rise on the side of a mountain.

My party soon outrode me, and in the course of the day I was with four or five companies for a time. Most of the day, however, I was alone, and made the greater part of the passage by myself. On one occasion I left Mrs. K. and her party, who intended to make a long rest at a native hut, and pressed on, as my mule went so slowly, having hired a native to accompany me. After going with me for a couple of miles he deserted me, went back until he met Mrs. K., and told her that I had got into a by-path and been murdered. As such things do happen on the Isthmus, and she knew I was alone and unarmed, it can be imagined what an excitement was produced. The Spaniard, at whose hut they were stopping, and who, I afterwards found, was one of the greatest scoundrels on the Isthmus, did all he could to augment her fears, to induce her to employ him to send an Express to Panama. Fortunately some came up who had seen me after the native left me, and assured her that I must be safe. For two hours, however, they were left in the greatest uncertainty till they came up with me.

In the meantime I had gone on alone about six or seven miles, whipping up my lagging mule till tired out. Now and then some of our own passengers passed me, or two or three almost naked natives, armed with their long knives or machettes, but we only exchanged greetings. Perfectly wearied, I thought I must be near my journey's end, when riding up to a little romantic river, I found some of our party resting there, and learned I had yet six miles to go. Just then, others who had passed Mrs. K. came up and told us of her fright, and we waited till she arrived.

I believe this traveling alone was a foolish risk. The natives, once harmless, have become so civilized as to be every month becoming more dangerous and untrustworthy. One of our passengers, who was alone, was knocked senseless and stripped. The Express party found him in that state and brought him in. A lady who got behind her party was also robbed in the same way. They came up to my son Willie, when he had loitered out of sight of his friends, put their hands on him and demanded brandy, but finding he had none let him go on. No molestation, however, was offered to me. Yet I would advise no one to separate from their party, or to cross without a revolver. It may be a "carnal weapon," yet there is no time, if attacked, to use moral suasion.

A few miles from Panama we leave the mountains and descend into the open country. Just outside of the city we meet with massive ruins, the remains of former generations, yet now perfectly buried in the rank tropical vegetation, everything showing that a greater race formerly held the country.

We straggled in, as our mules allowed, at different times. Willie got in with one party at 3½ o'clock. Mrs. K. came in with another at 5, having sustained no injury except from her fright, though her mule had twice rolled with her, and I reached Panama by myself, wearied out, at 6. It was the hardest day's ride I have ever had, worse even than the ascent of Vesuvius.

W. I. K.

For The Churchman.

PUBLIC WORSHIP.

No. I.

Both the Old and New Testaments abound with instructions and examples which prove the duty of public worship to have been ordained by Almighty God as indispensibly binding on men. Traditional knowledge of original revelation, powerfully seconded by man's natural sense of propriety and duty, has ever preserved among nations unenlightened by God's written word, an unanimity on this point with those who can appeal to the living oracles. The subject is, therefore, open to illustration from both the divine institution, and the inherent reasonableness and fitness, of the duty.

The former is conclusive on the subject of man's obligation to its discharge. God *requires it.* He from Whom alone all temporal, spiritual, and eternal good can flow, has made it a condition of His favor and blessing. We are the dependent, unworthy, and guilty creatures of His hands. Our existence every moment, our enjoyment of every comfort, and all our hope for time and eternity, can be only from Him. The volume of His revealed will is replete with every variety of precept, exhortation, sanction, encouragement, and warning, touching the requirement of this duty. The most precious promises are made to its faithful discharge. The richest blessings are held out as consequent on it.

Who will reply against God? Who will ungratefully and madly resist the pleadings of his own temporal, spiritual, and eternal good? They do this, who, when their feet should be found in the way that leads to the assembly of the faithful, stray into devious paths, which, in ten thousand directions, lead from God and duty, but all unite in the one broad road that leadeth to destruction.

Holy Scripture points it out as a leading benefit of assemblies for public worship, that they promote the honor of God among men. They are manifestations of our acknowledgment and worship of the True God, and of Jesus Christ Whom He hath sent. Private, and even domestic worship, binding as they are, and invaluable as are the blessings that may be expected to flow from them, do not represent us to the world, as owning, and paying homage to, the Lord Jehovah—are not an acknowledgment before men of Him Who has graciously promised to reward this by acknowledging us before His Father Who is in heaven. Therefore, to observe the Sabbath, the peculiar day, and reverence the sanctuary, the peculiar place, of the public worship and acknowledgment of Almighty God, are represented by Him as a principal evidence of faith in Him, and devotion to His service. In the assembly of His worshippers, the world is to see the wise, the great, and the powerful, not ashamed to kneel before Him, and seek His mercy, and His protection, aid, and counsel; the needy look to Him as their Hope, the weak as their Help, the lonely as their Friend, the persecuted and oppressed as their Succor; and all who believe in Him render the tribute of their thanks for the mercies they enjoy, and approach Him as humble suppliants for His favor and blessing. There is to be seen the sinner clinging to the cross as his only refuge; the anxious striving christian pouring out his prayers for the grace of the Holy Spirit, his only hope of ultimate success, and promised reward; and the Christian consoled, encouraged, and happy in the joys of evangelical experience, celebrating the exceeding great riches of redeeming love, and seeking its inestimable and everlasting blessings through the appointed means of their conveyance. There is to be seen the honor paid to the name of our God by all sorts and conditions of men. High and low, rich and poor, separated in the world, are there to be seen—if the principles and system on which the assembly is gathered are truly christian—united as the children of one Parent. The glory of God is thus promoted, and His honor declared, among the sons of men. Who so insensible as to be regardless of bringing Him this glory? Who so ungrateful as to refuse Him this honor? They who neglect the assembling together of His worshippers, and thus withhold the influence of their example in securing for Him the homage of His creatures.

There is no foundation in reason, certainly none in true piety, for the sentiment sometimes expressed in extenuation of yielding to supposed difficulties in the way of attending public worship, that prayers and religious reading at home may be an equivalent substitute. The Bible clearly makes public and private worship distinct duties. Neither is an allowable excuse for neglecting the other. If the former is conducted on the truly evangelical principle of a stated form, even the deaf may unite in it with the spirit and with the understanding also.*

Besides the general beneficial influence which the love and fear of God, and the honor of His name, excited and cherished by public worship, must exert over the great interests of religion and morality, that worship, and its accompanying instructions, properly conducted, afford invaluable guides for individuals in religious and moral duty. They inforce those sanctifying principles whence sound religion and morality are to flow; and constantly urge upon the attention those heavenly precepts which are man's truest rules for every duty to God, and to his fellowmen; and which promote his best interests in both his individual and social capacity. A temple devoted to the truly evangelical worship of God, and to instruction in His most holy will, is a centre whence emanate those sound principles, and that wholesome practice, of piety and morality, the due influence of which on the various conditions of men, is the only efficient means of social and civil welfare. He is the best friend of society and his country, who, by precept, example, and liberal contribution, encourages the public services of the Church; and he contributes most essentially to the manifold and dire social and civil evils of irreligion and immorality, who, either by precept or example, sanctions and abets inattention to the duties of God's holy house; or who fails in liberal aid towards sustaining them.

Besides the natural beneficial influence of public worship, on the ordinary principle of the connection between moral causes and effects, the Christian delights to regard it as a special means of God's favor to a people, and of His sanctifying grace to individuals.

Many and precious are the blessings promised in the Bible to a community in which the public worship of Jehovah is faithfully observed; and awful are its maledictions for the neglect of this bounden homage to the High and Mighty Ruler of the Universe. Surely a believer in God's superintending providence, and in the Bible, as a revelation of His will and dispensations, must be sensible that a nation can then only reasonably hope for safety and prosperity, when, by consistent devotion to Him, it has the Lord for its God; and that, therefore, the encouragement by its people, through the precepts, in their respective spheres, of those whose duty it is to instruct, through their liberal contributions, and through faithful example, of the regular maintenance of public worship on scriptural principles, is essentially connected with real regard for the interests of the community.

The services and ordinances connected with that worship, have special promises attached to them as means of the grace of God. And it is the uniform declaration of Scripture, confirmed by reason and experience, that without that grace, there can be no hope of the influence of the principles and practice of sound religion and morality. In proportion, then, to our estimate of the importance of these to our truest enjoyment here, and of their inseparable connection with our happiness hereafter, will be the alacrity, sincerity, constancy, and fidelity, with which we wait on the Lord in the services of His holy temple; and do what we can to sustain those services, and extend their benefits to our fellow men.

The Christian who is true to his duty in this important matter knows by his own happy experience, that public worship is a source of the purest enjoyment and delight. When he has assembled with his brethren, united his prayers and services with theirs; with them humbled himself in confession and contrition for sin, and meekly received the authoritative declaration and pronouncing of God's absolving mercy; with them set forth the praises of God's most holy name, and supplicated His mercy and blessing for themselves and others; and with them received instruction in God's word and will, and professed his faith in the doctrines of the Gospel; he has felt the influence of divine grace in the effect of the sympathies of our nature on the devout and holy emotions of the heart: his devotion has been thus enkindled, his piety warmed, his faith strengthened, and his charity energized and enlarged. He has felt that, for the best of reasons, he loves the house of the Lord, and the place where His honor dwelleth.

And not to be compared with his enjoyment, is all that the world affords to those who forsake the assemblies of the faithful. In his, angels participate, and God approves and blesses it. It will continue his when this world, and all that it can give, will have fled forever. Theirs elates them for a little while, but will, even in this world, give mournful evidence of its insufficiency for pure and permanent happiness, and is a very means of their utter exclusion from the perfect and unending felicity of heaven.

In the devotion inspired by the holy sympathies of the faithful, a most powerful call is given to its participation; a lovely and impressive view of religion is afforded; the beauty of holiness is displayed in all its charms; and there are addressed to the observer persuasives to cultivate the spirit, and be faithful to the duties, of the religion whose exercises so thoroughly and delightfully interest the heart; which, it would seem, can be lost only on the hardened and insensible.

The requisition of stated religious assemblies, is in gracious accordance with the nature of man, who, to preserve him faithful, even in what is his greatest happiness and interest, requires constant remembrancers of obligation, and excitements and calls to duty, not entirely dependent on his own will, or subject to his own convenience. However, upon plausible though dangerous excuses, the performance of religious duties, and the use of means of divine favor and spiritual improvement, subject to *private* will, may be procrastinated or neglected, the power of *public* worship is not to be put off. Then a salutary necessity is laid upon the conscientious Christian; every hindrance, not necessary and unavoidable, must be surmounted, and worldly cares be laid aside. Humble confession of sin, the comfortable declaration of absolution and remission, prayer for pardon, grace, and spiritual and temporal good, and instruction from that sacred volume which is the source of all religious and moral improvement, recall the mind from wandering, confirm the faith, fix the purpose of renewed fidelity, and interest the soul in piety to God and love to man; animating her resolutions and endeavors; and encouraging her to hope for ultimate success, by the assurance of divine grace, and certain reliance on its all-sufficiency. Happy the influence under which the Christian then renews his commerce with the world. The directing, sanctifying, and strengthening grace of God is his security amid all its dangers, his aid in all its duties, his guide in all its perplexities, his support in all its trials, and his comfort in all its afflictions. Frequent returns of the consecrated hour of of the Church in audience with the Deity, strengthen these blessed influences; are a constant check to the counteraction of the pursuits and pleasures of the world; and help the Christian onward towards the services of that heavenly temple whose Builder and Maker is God.

B. T. O.

For The Churchman.

Norwegian and Swedish Tracts.

An earnest appeal has been made to the Tract Society by the Rev. Mr. Unonius, their pastor in Wisconsin, for the publication of two tracts, for this interesting but destitute portion of the Church's heritage in our country. He speaks of a rapid increase of their numbers; of three hundred communicants under his charge; but of great want of tracts to guard them against prevailing heresies around them. The Tract Society feels and acknowledges the urgency of this call; but an exhausted Treasury forbids their compliance with it. Under these circumstances, their only resource is an appeal to those whom God has blest with means to aid them.

Any contributions to that specific object, or to the more general ones of the Society, will be thankfully received by the Treasurer, Thos. C. Butler, No. 20 John street, or by John McVickar, Chairman of Com., &c., &c., No. 8 College Green.

19 Bible House, New York, Feb. 7, 1854.

Rev. and Dear Sir: Have the kindness to give notice in *The Churchman* of this week, that the Barque *Linda Stewart* will sail from Baltimore for the coast of Africa in the course of ten days.

Letters may be sent to the care of Dr. James Hall, agent of the Colonization Society, Baltimore; or to the office of the Foreign Committee, 19 Bible House, New York. Parcels or packages should be sent to Dr. Hall as above. Respectfully and truly yours,

S. D. Denison, Sec'y and Gen. Agt.

To the Editor of *The Churchman.*

THE CHURCHMAN.

NEW YORK, FEBRUARY 11, 1854.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

Progress of Sacrilege in New York.—No language can adequately express the hatefulness of such a war as is now threatened in this city against the best and holiest sentiments of humanity. It is a war which, for the purpose of making the rich richer, contemplates nothing less than to invade and desecrate the mansions of the sacred dead. Of course we refer to the project lately set on foot for running a street through Trinity churchyard. This truly execrable scheme of profanation was concocted and brought forth, we believe, by the late City Government, an administration which, for its shameless and intolerable corruption, the city made all possible haste to spew out of its mouth. The only considerable benefit promised by the measure is, that it will increase the value of certain pieces of real estate. We feel therefore that we do the thing no wrong when we characterize it as the mere vandalism of a luxurious, reckless, unprincipled, inhuman mammon-worship, that neither fears God nor regards man.

Trinity churchyard is a piece of property in which every citizen, yea, every man, woman, and child of our country has or ought to have an interest far beyond the purchase of money. It is the interest of precious memories and sacred loves, of the dearest, sweetest religions, reverences, sympathies, and sanctities of our common nature. The spot is rich in those things that speak most movingly and most touchingly to whatsoever germs of good are lodged in the human breast. It is peopled with the best heads that ever thought, the bravest hearts that ever beat, the stoutest hands that ever fought for the freedom and welfare of our city and our common country. There it is, in that sacred enclosure, that the honorable and honored bones of the Fathers of the Republic lie garnered up for the rewards of a better life, having been placed there by the hands of reverential affection, secure in the hope that the time would never come when the peace and honor of the grave should cease to be respected. And even throwing all the instincts of religion and humanity out of the question, there is argument enough on the mere score of health and taste, in the natural beauty and freshness of the spot, standing as it does, and breathing something of sweetness and refreshment amid the dust and heat of metropolitan activity and bustle,—there is argument enough in this alone, to protect it from the desecrating touch of an all-gorging mammonism. We cannot believe that the city is yet prepared to set its sanction upon such an outrageous scheme of profanation.

Such are some of the thoughts that have for several weeks been working and tugging within us on this subject. We should have given utterance to them before, but that the thing seemed to us too bad, too irredeemably wicked to be seriously entertained by any considerable portion of the citizens. We are glad to find that we are by no means alone in the sentiments of hatred and horror with which we regard the contemplated measure; as may be seen by the following from our respected brother of the *Church Journal:*

Dead Man's Lane.—When a proposition is made to cut through the Trinity churchyard, shovel away the mouldering remains of some 40,000 of the peaceful dead, and open a street to raise the price of some property in the rear, there is hardly any occasion for a Churchman to speak. He abhors the desecration of the remains of the departed so instinctively, that the general response of Churchmen is known as a matter of course, before it is uttered. We quote the following from the *Independent*, a timely and proper expression of opinion, especially when it is considered that in this matter Trinity church is—alone, and against a large share of unpopularity—contending equally for the rights of *all Denominations* of Christians; for the dead of all sleep now under the shadow of her pledged protection:—

> A project is on foot, with the probability of success, to cut through Trinity churchyard, for the purpose of connecting Broadway with Greenwich street, &c., on the west side of the town. The object is, of course, to raise the price of lots and of buildings in that part of the town, and to put money into the purses of the living, by digging up and casting out the bones of the dead. We most seriously and earnestly hope that the sense of public decency, if not of morality and religion, will prevent this avaricious sacrilege from being consummated. There is nothing in our northern civilization so grossly and repulsively barbarian to us, as the facility with which men toss about the relics of the dead, carting them off like offal and refuse from the path of the railway, or of some business street. If the inhabitants of some of our villages and cities were copper-head Indians, they could not be more insensible than they are to that delicate, precious and purifying sentiment, which honors the very dust that has once enshrined genius, valor, fidelity, and love. If they were heathen Idolators, without any knowledge of Christ and the resurrection, they could hardly more thoroughly and practically ignore that blessed Word which teaches us of the body that, "It is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." What God watches over and will glorify in his kingdom, that, they who profess to believe in God should not throw forth as ordure into the streets. What Life sublimed, and Love has consecrated, should not be estimated at merely its value in the market for dirt. The man who has had father, mother, sister, child, it may be wife, whose very dust to him is sacred, should certainly see to it that *he* disturbs no dust of others, who have been mothers, sisters, brothers, children, cherished wives, venerated parents, as dear to others as his to him.
>
> We have no especial veneration or fondness for the Trinity Corporation; certainly no attachment to their rites. On the contrary, we heartily and earnestly wish that their wealth was much less than it is, and that what they possess was differently applied. But this meditated molestation of the sanctity of the grave, has relation to to many others besides them. It touches directly every one who has a spot dear to his heart, because a friend's loved form has consecrated it. It touches every one who hopes to rest himself in an unplundered grave. We trust that this greedy lust for money may be constrained to glut itself for the present from the living alone, without opening graves and ransacking tombs to amass its treasures.

It was reserved for the late Common Council, to add the passing of this Ordinance, as the cap-stone of a monument of infamy, which, during their term of office, they had been diligently and successfully raising to their own memories, until it now towers proudly beyond any danger of probable or possible competition. It is nothing but *money* that has produced this result—money in the most sordid and profligate mode of its operations. It is indeed no extraordinary thing for men to sell their souls to raise the price of their lots; and in the account of such men, the bones of other men's bodies is held, if that be possible, of far less value than even their own souls. But there is something horrible in this ghastly groping among the graves for greed. Such creatures are the ghouls of their race. Men are accustomed to shudder at the thought of that dread trade which robs the grave, in order to supply the dissecting room; though the latter is necessary that the living may be saved. The agitators for opening Dead Man's Lane, however, are incomparably worse than these resurrectionists; for they cannot pretend even the fig-leaf of "the necessities of Science," to cover the shameless nakedness of their unclean idol—Mammon.

A Voice from the Vatican.—The Rt. Rev. the Bishop of Rome has signalized his episcopate by putting forth a paper called an *Allocution*, which purports to have been "delivered in the Sacred Consistory" on the 19th of December, 1853. A large part of the paper is occupied with detailing what has been done in the East; what loving invitations have been held out to the rulers and people of the Greek Catholic Church to become the slaves of Rome, and how naughty they have been in refusing such gentle offers. The Rt. Rev. Prelate seems to have got bewitched with the strange idea that the jurisdiction of his See extends or ought to extend over all creation, and that his power has a right to "exalt itself above all that is called God, or that is worshipped." Tried by the standard of good old English common sense and common reason, which is the language of a sober, rational, religious, and manly freedom, the paper in question would be pronounced little else than a piece of twaddle, partly lugubrious, and partly euphuistic; telling how dear are all the royal sucklings of the Papacy, and how wicked are all the royalties that will not consent to be its sucklings: but then we should remember that the Rt. Rev. Prelate has already seen his best days, and has well-nigh grown to that last stage of his eventful history which

> "Is second childishness, and mere oblivion;
> Sans teeth, sans eyes, sans taste, sans everything."

The paper is much too long for our space. The London *Times* makes the following comments upon it, from which the reader will get a fair idea of the whole, besides several other ideas which probably did not occur to the venerable Prelate:

> The Papal Allocution.—A Papal "Allocution" is always an attractive document. It is interesting to learn, from the highest authority, what are the aims or achievements, the hopes or the fears of that power which is in constant opposition to the enlightenment and progress of mankind. On what does it congratulate itself? What ill success does it acknowledge? Where does it see an opening for the assertion of obsolete yet not abandoned claims? What nascent liberty does it propose to crush? What firmly established Power will it attempt to cajole? The last production of this kind has not a very triumphant tone. Although it makes the tour of the globe, little comfort for the faithful is to be extracted from the ecclesiastical records of the Old or the New World. From the vast plains of Eastern Europe, where Romish ardor is met by a fanaticism even fiercer and blinder than its own, to the mock empire of Hayti, where, amid barbarism and immorality, the priesthood is as degraded as the political system is ridiculous—from one end of the Pope's spiritual jurisdiction to the other there is lamentation over thwarted schemes, or such boastings of trivial successes as shows that no great triumph has been achieved. At the present moment, when the protection of the Eastern Christains is the pretext under which a despot has poured his barbarian hordes into a long-coveted possession, it is interesting to learn what success His Holiness claims in the bringing back of his schismatic children, and how far he has conciliated any portion of the eighty millions who hate him and his communion with that peculiar rancor which is generated by minute differences. We are told, that in order to follow "the fine examples of paternal solicitude" exhibited by his predecessors, the Holy Father has addressed apostolic letters to the Orientals, exhorting them to re-enter the communion of the Holy See, and to adhere firmly to it. The necessity for that reunion has been established by proofs "the truth of which is most clear;" but notwithstanding these irresistible arguments, little impression seems to have been made; and several of the schismatic Bishops have published an answer in no gentle terms, which document it is promised shall be in due time refuted. In truth, great concessions have always been offered by the Papal policy in favor of those ancient rites and national liturgies to which the various branches of the Eastern Church are attached; and the influence of western civilization and of a more cultivated preisthood has had some effect in detaching individual members of those communions; but it requires the sanguine temperament of Rome to expect any voluntary acceptance of her authority on the part of the Oriental clergy, between whom and her own emissaries there reigns such an antipathy, that either party would far rather associate on friendly terms with the Evangelical Bishop Gobat than with a priest of the adverse Church. The achievements of Papal power in Eastern Europe consist merely in the establishment of a hierarchy for the scattered Catholics of the Banat and Transylvania, a population who use the Greek rite, but acknowledge the supremacy of the Roman See.
>
> In a word, the Papal address is not of a nature to inspire alarm in those who hope for the advance and enlightenment of mankind. In spite of her alliance with successful despotism, Popery makes no real progress. Her reverses are those which spring from the natural instincts of mankind, and are therefore lasting; her triumps, on the other hand, are gained by the artificial aids of an elaborate organization, an astute policy, a fierce *esprit de corps*, and a false enthusiasm; they are against the sense of mankind and the spirit of the age, and are in their nature temporary. It is the struggle of a system, strong indeed and vigorous, against a distant but inevitable future. The vessel may seem to advance, but there is an unseen current which carries it with greater speed in the opposite direction. Within the last year or two even fewer than usual of these apparent successes have rewarded the Papal policy. On the other hand, those churches which have thrown off its authority are prosecuting their career with energy and success. In our own country, whatever tendency may have existed a few years since to seek within the pale of Rome the gratification of morbid artistic tastes, men have lately had so much experience of the nature and pretensions of that usurping Power that a lasting check seems to have been given to any such yearnings, and it appears to be generally felt that such an apostacy is a proof not so much of a refined imagination as of a narrow intellect and feeble principles. The census which gives the numerial proportions of the various religious sects shows how small is the progress of Romanism in this island. The numbers given are such as not only to discredit the idea of a Propaganda, but almost lead to the supposition that what is known to take place in America prevails also here, and that part of the Irish population in the second generation adopts the faith of Englishmen. But it is less on numbers than on its moral effects that Protestantism relies at the present juncture. At the beginning of a period of trial, perhaps of calamity, the only States which present the spectacle of liberal institutions, with consequent prosperity, and resources in proportion to their extent to brave a long period of danger, are Protestants, or of that liberal school of Catholicism which is even more the aversion of the Holy See. These last, however, are universally small, and have powerful and ambitious neighbors. They have enemies too in all those who are terrified at enlightenment and envious of prosperity; and should therefore not be forgotten by England, even amid the tempest of a general war.

"Pilate and Herod; a Tale illustrating the early History of the Church of England in the Province of Maryland," is the title of a book to which we have for some time been wishing to call the attention of our readers. The book is from the pen of the Rev. Harvey Stanley, of Maryland, and published by Hooker of Philadelphia. It is written in an easy, interesting style; and sets forth in a capital manner the distinctive features of the Church, and of the Romish and Dissenting systems, while it portrays the struggles of the early Church in Maryland against Romanists on the one hand and Dissenters on the other. The author is evidently a Churchman of the true stamp; and such works cannot be too widely disseminated. They will be read and their contents taken to heart by those who would leave theological discussions untouched, and who would scarcely listen to a doctrinal sermon. This work abounds in sound doctrine, has occasionally a touch of humor, and many passages that can hardly be surpassed for beauty. As an example of the latter, we will quote from a scene described in the work at the sick bed of "one Shepard, who commenced by doubting the Trinity, and ended almost in questioning the Deity himself." Lord Herbert's stupid work, "*De veritate*," was his text book: and, poor man! he contended strongly for natural religion, and "the vanity and superfluity of the Scriptures."

> I have not always been a vessel of wrath. The day was, when, at Coverdale Manor, under the noble shade of its oaks, I felt I was made for something better; not as I feel now, a vessel that Infinite Power has moulded out of dust, lit up with a ray of intelligence, and then dashed to pieces in His wrath; and each fragment of which, instead of being let alone to rot in the dunghill, and pass to insensibility, is to be gathered and kept for everlasting burnings. Then, at Coverdale, a simple-hearted boy, lisping by my mother's side her teachings from the Bible, her hand holding mine, I could hear a voice calling me to the skies. No harp sounded to me sweeter than the wind in those old trees. The clouds seemed to be painted in hues brighter than human coloring can imitate, and, in forms surpassing our choice, appeared to me as the gilded and gorgeous turrets of heaven, on which bright angels seemed to me to be standing with their robes of white; but no such window from that world opens on me now. Worse than the poor African, who is brought here and sold in our market by the Dutch and Boston traders, I go chained in a slave ship, that is not to drop anchor till she lays alongside of the vast and gloomy territory of the damned.

Our space will not allow a very extended notice of the work, and we will close with another extract of a different nature. There had been a conspiracy formed between the Papists and Dissenters, with Seymour the Governor of the Province at their head, to have a bill passed through the Legislature, instituting a commission, consisting of the Governor and his council, to try and remove clergymen from their livings, and institute others in their places. All manner of falsehoods were told concerning the clergy by these bold designing men; they were represented among other things, as oppressive and the enemies of liberty. The following purports to be an extract from the speech of a Mr. Delafield on the question of the passage of the bill:

> He spoke of the clergy as from the first the friends of the people. To the poor the Gospel was preached. To relieve the wretched ever had been their pride. The manse of "the parson," from the earliest times, had been open to the stranger and the friendless, knowing full well that he must be given to hospitality. And pursuing this theme he said,—
>
> Whence came the Parliament? The clergy were members of it under the Saxon Heptarchy; and on to this day, by the bishops, who are the lords spiritual of the upper house, they have continued to give to England that legislation in which the voice of an outraged people has spoken freely, and rarely without effect. When mail-clad barons claimed that the poor man's wife, daughter and son were his vassals, bound to submit to his lusts, to follow him to the wars, the clergy alone dared to command the brutal noble to forbear.
>
> The clergy could protest, yea, beard monarchy in his high places, when others were afraid to breathe their murmurs. Their kingdom, they knew, was not of this world, and, looking to a Master above to reward or punish, they acted on their Lord's precept, "Fear not him who only can kill the body, but rather fear him who can destroy both soul and body in hell." You think much of your *Magna Charta*, and justly esteem it the palladium of England's liberties; but to whom are you indebted for it? To the bishops of that day. When King John, in Westminster hall, before the nobility and bishops, swore to observe the charter, the bishops had the courage to extinguish the candles which they held in their hands, and to say in a loud tone, "Thus let him be extinguished and stink in hell, who violates this charter." Brave words these to be spoken by men whom it has become fashionable, in certain circles, to decry and persecute, as in league with the oppressors of our race.

The bill was lost.

Our readers will find the work well worthy of a perusal.

Prayer for Unity.—The following Prayer for Unity in the Church is by the Rev. John Keble, author of the *Christain Year*. We find it at the end of a Preface to a volume of Sermons by him published in 1847. We venture to hope that our readers will find it so beautiful and pious in itself, and therewithal so consonant to their state of mind, and to their inmost longings of heart, that they will keep it safe, and keep it more for use than for ornament. The gifted author introduces it with the following suggestion: "That at one time or another in our daily devotions, we should offer up the Lord's Prayer, as a prayer, in special, for Church union; if so be He may graciously accept it, remembering His own Eucharistical petition,—'That they may be One, as We are'."

Our Father, which art in Heaven: One God the Father Almighty, One Lord Jesus Christ, One Holy Ghost proceeding from the Father and the Son; have mercy upon us Thy children and make us all one in Thee.

Hallowed be Thy Name: Thou who art One Lord, and Thy Name One; have mercy upon us all, who are called by Thy Name, and make us more and more one in Thee.

Thy kingdom come: O King of Righteousness and Peace, gather us more and more into Thy kingdom, and make us both visibly and invisibly one in Thee.

Thy will be done in earth, as it is in Heaven: Thou who hast declared unto us the mystery of Thy will, to gather together in one all things in Christ, both which are in heaven and which are on earth; conform us, O Lord, to that holy will of Thine, and make us all one in Thee.

Give us this day our daily Bread: Thou in whom we being many are one Bread and one Body; grant that we, being all partakers of that one Bread, may day by day be more and more one in Thee.

And forgive us our trespasses, as we forgive them that trespass against us: Thou who didst say, *Father, forgive them*, for those who were rending Thy blessed Body; forgive us the many things we have done to mar the unity of Thy mystical Body; and make us, forgiving and loving one another, to be more and more one in Thee.

And lead us not into temptation: As Thou didst enable Thine Apostles to continue with Thee in Thy temptations; so enable us by Thy grace to abide with Thee in Thy true Church under all trials, visible and invisible, nor ever to cease from being one in Thee.

But deliver us from evil: From the enemy and false accuser; from envy and grudging; from an unquiet and discontented spirit; from heresy and schism; from strife and debate; from a scornful temper, and reliance on our own understanding; from offense given or taken; and from whatever might disturb Thy Church, and cause it to be less one in Thee;

Good Lord, deliver and preserve Thy servants forever.

A Christian Community in the Interior of Asia.—On the authority of the *Christian Intelligencer*, *Allen's Indian Mail* publishes a singular story received by a Missionary from a millitary officer:—

> "A man had arrived at Peshawur, who declared that he belonged to a Christian nation about eighteen marches distant from Cabool. They inhabit 12,000 villages, each containing 200 soldiers, and have Churches, Pastors, the Scriptures, and a Bishop. The people are as fair as Europeans, and the man was exceedingly anxious for controversial tracts against the Mussulmans, with whom his people live at continual war. The figures given are apparently exaggerated, but it is not improbable that one of the Nestorian Churches still exists in Tartary. It is not impossible, either, that an entire tribe may have been converted by Russian Missionaries, though the absence of the Sacraments is opposed to this hypothesis."

---

* The writer has often been filled with admiration for the exemplary regularity with which he has known devout Christians maintain for years the habit of attendance on public worship, who could not hear a word. He particularly remembers one venerable lady who kept Bishop Seabury's printed sermons in her pew; and after having heartily joined in the preceding services, totally inaudible to her, would, if there was a sermon, read, during the preaching, one of those discourses.

THOUGHTS ON CURRENT EVENTS.

Recent English papers contain a good deal of valuable statistical information, derived from the census of 1851. We observe, that the proportion of the population of England and Wales which is under instruction in schools is ascertained to be one-eighth. We well remember that twenty or thirty years ago, it was supposed that when the proportion rose to one-tenth, it would be all that would be required. Now it is one-eighth, and there is no cessation in the exertions both to increase the number of schools and to improve the quality of the instruction given in them. This is a great advance; but it has not yet had time to produce its proper effect on the adult population. At the period to which we have referred, the proportion was so far below one-tenth, that it was scarcely expected that that proportion would be ever attained. Besides, until within a very few years, the quality of the instruction given in the great majority of the schools was very inferior. It is probable that, in order to produce a perfectly-instructed population, a larger proportion than even one-eighth ought to be at school. This is the utmost proportion now claimed for England. A very large number of the children, who are included in the census of the schools, are probably receiving very inadequate instruction. From the facts which the census discloses respecting church accommodation, there is reason to believe that, like it, school accommodation is very unequally distributed, and that the era is yet remote when England and Wales will possess a properly-instructed population.

But when we adverted to the English census, we were not thinking of the schools, but of the church accommodation; concerning which it affords some very interesting facts Mr. Horace Mann, who has been intrusted by the government with the arrangement of the information collected on this particular topic, has made a very curious calculation as to the proportion which the number of sittings, as they are called, to be provided, ought to bear to that of the whole population. He supposes that one-sixth should be deducted for children under five years old, one-eighteenth for persons sick and infirm, and one-sixth for those who remain at home to take care of the children and houses. These items, added together, make a total which is within a fraction of thirty-nine per cent. To this he adds a conjectural allowance of three per cent. and a fraction for other persons whose pursuits render it impossible for them to attend services. This makes it unnecessary to provide sittings for forty-two per cent. of the whole population, leaving fifty-eight per cent. as the proportion to be provided for. The census shows that sittings have actually been provided for fifty-seven per cent. This leaves a deficiency unprovided for of one per cent., which, on the population of England and Wales, is 1,644,734; a number sufficient to fill two thousand churches and chapels, allowing the average number of sittings in each to be a fraction more than eight hundred. This we apprehend is a larger average than that of the existing churches and chapels. Besides, the two thousand churches and chapels by no means represent the true amount of the deficiency of accommodation, because that which exists is so unequally distributed.

In the towns containing populations of between fifty and an hundred thousand souls, there is accommodation for only about forty-six per cent., or about four-fifths of what is required. In the towns whose population exceeds one hundred thousand, the proportion provided falls to about thirty-three per cent., or not quite two-thirds of that requisite. In the smaller towns, the required average is exceeded. But in all the towns taken together, the proportion of sittings is about forty-four per cent., or not four-fifths of what are wanted; while in the rural districts the supply is seventy per cent., or more than one-fifth more than is wanted. These figures do not however exhibit the full extent of the inequality, for one place is mentioned where the provision is as low as seventeen per cent. on the population, or very little more than one-fifth of the requisite proportion. It is then quite evident that, in order to give all the inhabitants of England and Wales who might be reasonably expected to frequent churches or meeting-houses to attend at the same time, a number of churches and chapels very much larger than two thousand must be immediately built.

It is a lamentable fact, however, that those which actually exist are by no means full. On one Sunday during the census, an account was taken of the number of persons present in every place of worship. On that day there were counted about ten millions of persons, who, on some occasion, attended public worship. But to make up that number many must have been counted twice; since the larger number of persons who frequent public worship attend more than once on a Sunday. It is most probable that a considerable number were present three times. In order to obtain an approximation to the number who attended once during the day, it is necessary to deduct these double and treble attendances. We suppose they may be safely taken at one-half of the largest attendance on that day, which was four millions and a half. Half of this, or two millions and a quarter, deducted from the ten millions, leaves seven millions and three-quarters as the probable attendance at some time during the day. But to get at the number who ought to have attended at some period of the day, we must add to the ten millions and a half, who constitute the fifty-seven per cent. for which it is necessary to provide sittings, because they ought all to be present at the same time, the three millions and a half whose other duties prevent them from attending more than once. For such duties ought not to fall always upon the same persons, but every one ought to be permitted to attend a religious service once during the day. This makes the number who ought to have been present once during the day fourteen millions, and supposing the selected Sunday to have been a fair specimen of attendance, leads to the lamentable conclusion, that nearly one-half of the population of England and Wales, excluding children and the infirm, are not attendants upon any form of public worship. Bad as this result is, we confess that it is not so bad as our conjectures on the subject.

These statistics are interesting in another point of view, as showing the relative strength of the Church and the different denominations. The number of dissenting chapels and meeting-houses of all kinds, taken together, very largely exceeds that of the churches and chapels belonging to the Church; but their average capacity is much smaller of course; when we come to inquire into the number of sittings provided, we find a different result. The Church provides sittings for twenty-nine per cent. of the whole population, or rather more than the half of all that are provided. The whole of the Dissenters, of all sorts, taken together, provide for twenty-eight per cent. of the whole population, or for rather less than half of the number for whom provision is made.

There are about ninety "minor sects and isolated congregations," who provide among them sittings for rather less than six per cent. of the whole population, or rather more than one-tenth of those which are actually provided. No one of these provides for as much as one per cent. of the population, or one-fifty-seventh of the actual provision. Between twenty-two and twenty-three per cent. are provided for by six sects. Of these three are different classes of Methodists. They provide among them for between eleven and twelve per cent. of the entire population, or about one-fifth of all that are provided for, and two-fifths of those provided for by Dissenters. The original Wesleyan connection provides for about eight per cent. of the whole population, or about one-seventh of the whole number of sittings provided, and two-sevenths of those provided by Dissenters. The Primitive Methodists provide for about two and a half per cent., and the Calvinistic Methodists for rather more than one. The only other three sects who provide for one per cent. or more of the whole population are the Independents, or Congregationalists, the Particular Baptists, and the Romanists. The first provide for about six per cent. of the whole population, or about one-tenth of all provided for, and one-fifth of those provided for by Dissenters. The Particular Baptists provide for about three per cent. of the whole population, and consequently own rather more than one-twentieth of the whole number of actual sittings, and one-tenth of those belonging to Dissenters. The Romanists have one-fifty-seventh part of the whole accommodation, and consequently provides for one per cent. of the whole population.

It seems a little remarkable, after all that we have heard of the progress of Romanism in England, and the panic which has been gotten up on account of that progress, that the sect should only have places in their chapels for one per cent. of the population of England and Wales, one fifty-eighth of the places which ought to have been provided, and one-fifty-seventh of those which have actually been provided. England, according to the Romanists and the extreme anti-Romanists, is almost converted to Romanism. But the actual capacity of the Romish places of worship, compared to those of the Church, is as one to twenty-nine, and to the whole body of Protestant Dissenters as one to twenty-eight. They are actually behind the Calvinistic Methodists in numbers: although that sect had no existence a century ago.

Another remark, which is suggested by these statistics, relates to the three denominations, as they were called, which once comprised the whole strength of Dissent in England. They were the Presbyterians, the Baptists, and the Independents. The Presbyterians have now sunk down among the minor sects, and have not one-fifty-seventh of all the church accommodation in England. The Independents have fallen away to six per cent., and the Baptists to three; both within fractions. Add two per cent. and a fraction, for the Presbyterians and some minor sects of Baptists, and the three denominations provide for nearly one-eighth of the whole population, or one-fifth of that actually provided for, or two-fifths of that provided for by Dissenters. How are the mighty fallen! The old three denominations are about equal to the Methodists.

With respect to one of the minor sects, a curious disclosure is made. It appears that the Society of Friends or Quakers are prepared with sittings for ninety thousand persons, while their actual numbers have fallen to about sixteen thousand.

All the facts furnished by these statistics, taken together, imply a very great necessity for exertion on the part of the Church of England. She provides very little more than one-half of the accommodation for public worship which is provided; although it is her clear duty to provide for the whole population. Moreover, there is still an enormous deficiency, unprovided for in any way.

There has been, within the present century, an immense increase in the number of churches, chapels, and meeting-houses. But it has not kept pace with the increase of the population. The proportion of the sittings to the people is less now than it was in 1801. It was then fifty-eight per cent., or exactly what, according to Mr. Mann's views, it ought to have been. But there was probably, even then, a large deficiency, occasioned by unequal distribution. This deficiency had probably arisen during the preceding century, at the commencement of which, no want of accommodation was felt. But during that century, the population grew, and the places of worship did not. It is certain that there was, during the whole of that period, no appreciable increase in the number of churches. Whatever increased accommodation was provided, was provided by the Dissenters, and no doubt was very inadequate.

The comparative decline continued for about thirty years longer. In 1811, the ratio was fifty-four per cent.; in 1821, nearly fifty-one; in 1831, about fifty. The decline then stopped. In 1841, the ratio had advanced to fifty-four; and in 1851, to fifty-seven per cent. After the year 1811, great efforts were made at church-building, and considerable sums were given by the government. But up to 1831, they scarcely kept up the proportion to which the church accommodation had sunk in 1821, and absolutely nothing was done towards overtaking the growth of the population. In 1831, a certain much decried movement took place, in which so many persons can see nothing but evil. Immediately, the proportion of church accommodation began to rise; and it has now almost attained its proper relation to the population; except in places where the increase of the population has been very rapid. But the work is not done; for there is an immense amount of church accommodation wanting in such places. There is a large amount of the actual accommodation which is not available, because placed where there is not a population by which it is required. There is probably also among the Dissenters, in some places, an amount of accommodation provided, which is not used, because not wanted by members of the sect to which it belongs. The case of the Quakers, already mentioned, is an instance of this. The inequality of distribution leaves a greater deficiency to be supplied, in less favored districts, than would be indicated by the general average.

The statistics show a great deficiency of church room; but the deficiency of clergy is still greater. We have seen that there is reason to fear, that nearly one-half of the population of England and Wales do not frequent any place of worship, even on Sunday. The largest charity cannot so far reduce the number of such persons as to render inappropriate the very sensible remarks of Mr. Mann. "The greatest difficulty," says he, "is to fill the churches, when provided; and this can only be accomplished by a great addition to the number of efficient, earnest, religious teachers, clerical or lay, by whose persuasions the reluctant population might be won."

We have seen that Mr. Mann considers 800 sittings as the proper average for a place of worship. But eight hundred souls are too many for the pastoral care of one man, and places of worship averaging eight hundred souls ought to average nearly two pastors to each place of worship. Mr. Mann well remarks, "that the area which a minister can cover, in the course of pastoral oversight, is far from coextensive with the sphere which he can influence by his ministrations in the church; he can preach to 1500 people, but he cannot visit and effectually supervise the third of such a number. If this be correct, we seem to be driven, in such cases, to the appointment of additional agents, rather than the erection of additional churches." We cannot avoid agreeing with the writer, and the necessary inference is, that the great want of the Church in England, as in America, is the missionary spirit, which will provide men for missionaries, and the means of supporting them.

In European politics, the matter of leading interest is the Eastern war. Russia seems determined not to commence the formal war, and, though France and England are in possession of the Black Sea, she contents herself with recalling her fleet to Sebastopol; and not her ministers from Paris and London. France and England still persevere in the wise policy of not precipitating matters. This is, of course, offensive to those who desire the breaking out of popular revolutions. In order to quicken the motions of England, they have decided on attributing, what they call the slowness of the administration, to the personal influence of Prince Albert. They talk as much of Coburg policy, as the Jacobites used about Hanoverian policy. The charges made against the Prince are very serious, and are thus stated in the London *Guardian*. "It has been spread," says that paper, "as widely as the opposition press can spread it, that he insists on being present at all interviews between the Queen and her ministers; that he has a second key to the Premier's dispatch box; and that he keeps up a political correspondence with our envoys at foreign courts, and with foreign courts themselves." This amounts to his being constituted an irresponsible minister, with the power of thwarting those who are responsible. It is nearly impossible that it should be true; simply because it is not conceivable that not merely one but several administrations should have submitted to such an arrangement. The story, moreover, is, the practice commenced under Sir Robert Peel, and has been continued ever since. The Derby Cabinet are then implicated, and are not like to have told on themselves. The mere Radicals have had no means of learning the facts.

Upon the whole, we agree with the following remarks of the *Guardian*.

> In its present state, the story is not, perhaps, strictly speaking, ripe for contradiction; but it is the talk of society, high and low; it is largely believed; and the constitutional jealousy of the English people is so keen, so sensitive, so easy to excite and difficult to pacify, that every one would be glad to see it, even at some sacrifice of dignity, peremptorily and satisfactorily disposed of. A man of active mind and domestic habits, in Prince Albert's peculiar position, needs sense and tact, to keep within due limits his interest in the weighty cares that oppress the lady, who, whilst she is his sovereign, is also his wife. The Prince has hitherto shown both tact and sense; that he may have occasionally overstepped those limits is possible, excusable, and not unlikely; that he does so systematically, in defiance of the well-known principles on which this country is governed, is a charge which ought not to have been anonymously made, but, having been made, should be removed.

Baltimore, Feb. 4, 1854. H. D. E.

THE CHURCH AT HOME.

Nashotah Mission.—The Annual term, for 1853–54, of this Institution, the Theological Seminary of the Protestant Episcopal Church in the Northwest, opened on September 20th, 1853, with two Presbyters, two Deacons, fifteen candidates for Holy Orders, and thirteen young men preparing to become candidates. The fifteen candidates are in three regular, distinct classes—the senior, middle, and junior classes. The senior class, now numbering five, will all, if the Lord will, be presented for ordination on Trinity Sunday next.

The preparatory department has also three classes. To these six classes, the four clergy, assisted by three of the candidates, give three recitations daily. A very few have two recitations daily. The maximum time for a recitation is one hour.

It may be interesting to state our daily routine. At 7 A. M., a triangle, suspended from the branch of a hickory sapling before the door of the Refectory, summons to breakfast; one of the clergy presides at the table. At 8 A. M., the bell calls some to recitation. At 9 A. M., the same bell, now in the 10th year of its duty, invites to morning prayer. At 10 A. M., and at 11 A. M., and at 12 M., the bell calls to various recitations. At 1 P. M., the triangle summons to dinner. From after dinner until 2½ P. M., the Library, now numbering 2,000 volumes, is open for all. At 2½ P. M., the bell calls the students to labor. They labor upon the premises immediately around the humble buildings they occupy, either in the garden or upon the wood. At 4½ P. M. the labor hours close, and at 5 P. M. the bell calls to evening prayer.

Thus the day is divided by labor, study, and prayer. The morning and evening sacrifice of praise and prayer has been unceasing upon these hallowed grounds for more than nine years.

The sole dependance of Nashotah is the alms and offerings of the Church. By this seemingly uncertain dependence twenty-one young men have been already added to the ministry. Since 1850 the following statistics will show what has been done year by year:

The annual term for 1850–'51 opened in September, 1850, with ten candidates for Holy Orders and four preparing to become candidates. On Trinity Sunday, 1851, four were ordained.

The annual term for 1851–52 opened in September, 1851, with twelve candidates and seven preparatory students. On Trinity Sunday, 1852, two were ordained.

The annual term for 1852–53 opened in September, 1852, with fifteen candidates and thirteen preparing for candidateship. On Trinity Sunday, 1853, three were ordained.

The very nature of our dependence prevents any Treasury or accumulated means, and forbids any debt. A moment's reflection will show that to conduct such an Institution, to provide the students with everything but clothing, and even that in a great many instances, requires some means. The alms and offerings should be many to meet the daily and weekly wants—to sustain all the teachers and the taught. The wants of Nashotah are many, and not the least, her daily, constant needs.

These few words are printed to save the time of constant re-writing, for the facts are those worthy of a place in every letter to the friends of Nashotah. This is the second annual statement set forth for the Church to read. May we not ask every one who peruses it to add his gift in aid of this great undertaking. He may rest well assured that as Nashotah has, and can have no other students but such as are preparing for the Holy Ministry, so his offering will be directly applied to the purpose of sending forth into this great Northwestern Missionary field, workmen approved unto God, rightly dividing the Word of Truth.

Azel D. Cole,
Dec. 1, 1853. President of Nashotah Mission.

New York.—The Rev. Thomas L. Franklin having removed from the Diocese, the Rev. Robert W. Harris, D. D., has been appointed in his place upon the Diocesan Missionary Committee.

The Rev. Dr. VanKleeck has accepted his appointment as Secretary and General Agent of the Domestic Committee of the Board of Missions, and will assume the duties of his new office immediately. St. Paul's church, Troy, has in consequence been made vacant.

Maine.—On Monday, the 7th of November, the Bishop confirmed two persons in Grace church, Bath.

On Thursday, the 10th, in the Parish of St. Stephen's church, Portland, the Bishop confirmed two persons.

A meeting of the Diocesan Board of Missions was held in the same Parish on that day; and sermons were preached and addresses made by the Bishop and other clergymen; but the extremely tempestuous weather prevented a full attendance of the clergy.

Another meeting of the Board was held at Grace church, Bath, on Wednesday the 11th and Thursday the 12th of January.

New Hampshire.—Bishop Chase visited the parish of St. John's church, Portsmouth, on the Feast of the Conversion of St. Paul, where a service was held, at which the Bishop preached. On the Friday following, he held an ordination in the church, and admitted Mr. Andrew Oliver to the Holy Order of Deacons. At the same time the rite of Confirmation was administered to *twenty* persons, parishioners of St. John's.

Western New York.—Bishop DeLancey's family and friends have put up a memorial window, of beautiful design and workmanship, in St James' church, Batavia, to commemorate the kindness and affectionate sympathy and attention bestowed by the Rector and Vestry of the church, upon the Bishop in 1845, on the occasion of the accident at Bethany, near Batavia. The window is the work of Wm. Gibson Esq. of New York, and forms a beautiful feature in St. James' church. Its design is rich and appropriate, bearing the text, "I was sick and ye visited me."

New Jersey.—At a meeting of the Standing Committee, held at Burlington College on Friday, Feb. 3, the Rev. James Lee Maxwell, Deacon, Rector-elect of St. Paul's church, Trenton, was recommended for the Priesthood; and George Hobart Doane, A. M., M. D., and Hobart Chetwood, A. B., graduates of Burlington College, were admitted as Candidates for Holy Orders.

Mississippi.—Bishop Green visited St. Paul's church, Woodville, on the 31st of December, and confirmed six persons: the parish at Washington on the 5th ult., and confirmed two persons: and Christ church, Jefferson, on the 8th ult., when two were confirmed.

THE CHURCH ABROAD.

England.—Bishop Gobat's Annual Letter, to which we briefly alluded last week, presents few points of new and striking interest. The relations of the Mission with the Jews have no new feature. The attempt to Christianize them seems discouraging, and the results are very unsatisfactory. The profound insincerity and hypocrisy of the Jewish character, and the depth of their moral degradation, require the utmost caution and patience in dealing with them. Few that set out pursue with fidelity their probation, while many relapse in Judaism. Of the working system and force of the Mission, the Letter speaks as follows:

> Our staff having been considerably strengthened, especially by the addition of a zealous clergyman, we are now better able to afford means of instruction and edification than formerly. Besides the daily Morning Prayers in Hebrew, we have two full services at Christ church every Lord's-day; and every first (communion) Sunday of the month, prayers and a sermon in Arabic (by Mr. Nicolayson). The other Sundays the Arabic service takes place in the school-room, and on week-days in a private house. Besides the services at church, the Rev. Mr. Crawford has a more simple one, such as our people require, in his own house, in English; and the Rev. Mr. Valentiner has a similar one in German, at the Hospice of the German Deaconesses. Every Wednesday evening we have a service at the school-room, which consists of singing, prayer, and a simple exposition of the Word of God. It is in German, which nearly all understand; except on the first Wednesday of the month, when there is a missionary meeting, both in English and German. Besides these public services, we endeavor to bring the Gospel to the hearts and consciences of the Jews, the natives, and the proselytes, according to opportunities.

The hospital and houses of industry continue to operate with tolerable success. The Diocesan School flourishes amid disadvantages, the average number of boys during the year having been sixty, and the girls thirty. For their accommodation a large and substantial schoolhouse is in progress of erection, at a cost of about £1,000.

In reference to that branch of the Bishop's operations which have of late aroused so much dissatisfaction and complaint at home, we give nearly all the Letter has to say, which we do in justice to the Bishop:

> With respect to the religious movement among the native Christians of divers Churches, mentioned in former letters, I have not much to say on this occasion. Its extent seems to have been partially checked by divers causes; as, for instance, during this year, by the rumors of war at a distance, and the feuds and fightings of parties in the land, where the state of things is all but anarchy; by the greater activity of the hierarchy in suppressing inquiry and light; and above all, by some noisy men, as there are everywhere, who at first made a high profession of Protestantism, but proved afterwards to have been actuated by every kind of sordid motive and hypocrisy. One of them has been discovered to be in the pay of a convent, with the view of bringing discredit, by a false profession of Protestantism, upon the work of evangelization. On the other hand, the work takes a more decided form, and deeper root. I must here repeat what I have already stated on previous occasions, that it has never been my object to make proselytes to our Church from other Churches, least of all from the Greek Church; but when I observe not only the deadly errors of these Churches, but also the absolute ignorance of almost all their members, including the lower clergy of the Eastern Churches, and the general immorality of the utterly neglected people, I should have considered myself a traitor, both to the Scriptural Church of England and to my God, if I had not protested against such abominations. Moreover, I thought that the least offensive manner of thus protesting, and the very best approved, of God at least, was to disseminate the Word of God through the length and the breadth of this country. I therefore appointed Scripture-readers, to carry the Bible to divers places; to offer it to, and to read it with, all those that hungered after the Word of Life. But as very few people could read, I felt it my duty, as far as I had the means, when asked by the poor people, to establish schools for their children, which I did after being told that their ecclesiastical superiors had refused to do it; and in order not to give offense, I allowed the people to choose their schoolmasters from among the members of their respective Churches. I paid the expenses on condition that nothing of a religious nature should be taught but the Bible—the *whole* Bible.
>
> Now I believe, and I am confident that every true servant of God will believe with me, that if the rulers of these Churches had been animated by the Spirit of God, they could not have failed to support such undertakings, as the only means of bringing life again into those dead bodies. They chose the opposite course. They fulminated anathemas against the schools and against those who read the Bible. They went so far as to request the Turkish authorities to burn the Bibles. Many poor people were fined and thrown into prison for no other crime than that of reading the Word of God. Matters stood thus when the firman of the Sultan was made known, by which he recognized the Protestant Church as having the same right to exist in Turkey as any other Church, and promising full protection to individual Protestants, "against the oppression of their former ecclesiastical superiors;" of whom he said, about the same time, in a letter addressed to the Patriarch of Constantinople, "that they made themselves daily guilty of crimes of which the lowest class of men would be ashamed." Is it, then, strange that the poor people of Nazareth, for example, took advantage of such a privilege, so providentially granted; that they left their dungeon and their oppressors, the hinderers of the Word of God, to constitute themselves into Protestant communities? This they did without any advice or consent; and if I have erred, it has been by the exercise of too much of human prudence in persuading many members of the Greek Church to remain in communion with that Church, as long as their conscience allowed them to do so.
>
> I confess that, from the first, I expected that all the members of the Greek, as well as of the Latin Church, who should read and believe the Bible, and submit themselves to its rule, would be obliged to leave that Church, which is so much in contradiction to the pure Word of God; but it was not my object. My sincere desire was, and is still, to be a humble instrument in bringing the Greek Church from her errors back to the truth of the Gospel; and, if she oppose the truth, and her members, who come to the knowledge and love of it, leave her, it is her own fault. I must here add, that those who accuse me of making proselytes from the Greek Church, and of forming "schismatic synagogues," are altogether mistaken. Those who leave either the Greek or the Romish Church, do it of their own accord, without my advice to that effect, in order to escape persecution, and to serve God according to their conscience, more or less enlightened by the Word of God. They form themselves, without any control on my part, into Protestant communities, and declare themselves as such before the authorities. So far they are only Protestants, at full liberty to join either our Church, or the Presbyterians, or the Baptists; but if, after being legally constituted and acknowledged by the authorities as Protestants, they ask me to receive them under my jurisdiction, as members of our Church, I do not think that I am at liberty to reject them, except on the ground of personal unworthiness.

The *Morning Chronicle* informs us that a printed letter has been received from Bishop Selwyn by his friends in England, dated St. Barnabas' Day, 1853, in which he notifies his intention to leave New Zealand for England about the month of January (ult). Among the objects of his voyage, we are informed, is the permanent settlement and endowment of the two new bishoprics at Lyttelton and Wellington, and the consequent subdivision of his extensive diocese. It is also his intention to abandon his contemplated scheme of founding a college at Auckland for native missionaries from the Melanesian Islands, as he finds, upon experience, that the damp climate is not suited to the constitution of youths who have lived on what he calls "large reefs of coral." The other objects of the Bishop are understood to be connected with the establishment of a college of Church schoolmasters, and a scheme of synodical action for the Church in New Zealand.

The importance of the following correspondence induces us to republish it unabridged. It is decisive on one point of the controversy to which it refers—that of the intentions of the Government towards the Oriental Church, when the Jerusalem Bishopric was erected:

> Cuddesdon Palace, Dec. 31, 1853.
>
> *My dear Lord Aberdeen*, The Warden of St. Columba, in consequence of his having been led to undertake the office of Chaplain to the late Bishop Alexander, by a letter of mine to the late Mr. Whytehead, has applied to me to know whether he had rightly understood me to state in that letter that no interference with the authorities of the Eastern Church was contemplated, or would be countenanced by the authorities at home; and whether, if such was the meaning of my letter, I had misapprehended the intention of those authorities.
>
> I have replied to him, that he understood my letter aright, and that I had no subsequent reason to suppose myself mistaken.
>
> This I have said to him with great confidence, because the plan was kindly explained to me by the late Archbishop. But it would give the greatest strength to my assurance if you, who can speak with such authority, both as Secretary of State for Foreign Affairs at the time, and as an intimate friend of the late Archbishop, should see fit to confirm my view. I am, my dear Lord Aberdeen,
>
> Most sincerely yours, S. Oxon.
>
> The Earl of Aberdeen, &c.

> Downing-street. Jan. 6, 1854.
>
> *My dear Bishop of Oxford*, I have no difficulty in answering your letter, and in fully confirming the declaration you have made respecting the absence of any intention to interfere with the authorities of the Eastern Church, by the establishment of the Jerusalem Bishopric.
>
> The project gave rise to much apprehension, and met with considerable opposition, from the Porte. To remove this opposition, Sir Stratford Canning was authorized to assure the Turkish Government that Bishop Alexander went to Syria under strict injunctions from his ecclesiastical superior in this country, that he was not to meddle with the religious concerns, either of the Mohammedan or Christian subjects of the Porte, *and he was not to attempt to make proselytes to the Church of England from either of those classes.*
>
> From my intimacy with the late Archbishop, I had many opportunities of conversing with him upon this subject, and of learning his wishes and opinions. I should say that, in a religious point of view, he was opposed to all attempts at proselytizing from the Greek communion, and that he did not contemplate giving any sanction to secessions from it. He always spoke with great regard of the Eastern Church, and looked forward with hope to the possibility of some nearer connection hereafter between that communion and the Church of England. Believe me, my dear Bishop, yours very faithfully,
>
> Aberdeen.
>
> The Lord Bishop of Oxford.

A correspondence having the same object and result, has also passed between Lord Aberdeen and W. T. Tonng Esq., late British Consul at Jerusalem.

At the parish church of St. Peter, Liverpool, on Christmas-day, there were no fewer than eighty-eight christenings, and on the following day, sixty-six. The average is about one hundred and fifty weekly, or 7,000 in the year.

Scotland.—The Bishop of Edinburgh confirmed twenty persons in St. Paul's, Edinburgh, on the 4th Sunday in Advent.

FOREIGN.

England.—The perilous crisis which the Eastern question has now reached, holds all Europe in anxious suspense, and gives secondary importance to all other topics that might in more quiet times rule the public mind. Yet the din of preparation for the assembling of Parliament, was plainly heard when the steamer left. Important measures of Reform were hatching or hatched, and the leaders of the several parties collecting their forces for the strife of words. The report of an intention on the part of Mr. Roebuck to call upon the Government for explanation of the rumors touching Prince Albert's alleged interference in public affairs, is flatly contradicted by that gentleman in a published card, wherein he very sensibly says that had he any desire to adopt the course credited to him without the least foundation, he should regard a mere public rumor as quite too frail a basis for such a demand upon the Government. Preparations for defensive and aggresive war are actively progressing. The Government has agreed to send out two steamers under Captain Inglefield to renew the Arctic search.

The *Daily News* continues its accounts of the maltreatment of the Rev. J. C. Richmond, without presenting any new facts to throw light upon the difficulty. Church circles were agitated with preparations for the Convocations of the two Provinces of Canterbury and York, which were to follow on the day after the meeting of Parliament.

Rumors of every sort are flying in all directions touching the disposition and probable decision of the Russian Emperor upon the note of the Western Powers. The Sultan has given him forty days to consider it, and it is not probable that the result will be known within that time. It is given however, as authentic intelligence, that preliminary indications had appeared at St. Petersburg of an adverse decision, and of a disposition that would lead to a recall of the Imperial Ambassadors from London and Paris. The aspect of things is very warlike, and there are many ready to pronounce War inevitable: but the present action of the Czar may not be decisive, and may still further protract the negotiations and the present desultory warfare.

From a Volume upon the Statistics of Public Worship, published in connection with the Census Returns of 1851, the *English Churchman* has extracted and compiled the following interesting details:—

England and Wales:—Population 17,927,609.

		The Church.	Sects.
Total number of *Places* of Worship		14,077	20,390
Total number of *Sittings*, including estimate for defective Returns		5,317,915	4,894,648
Total number of *Worshippers*, or Attendances, Morning, Afternoon, and Evening, March 30, 1851, including estimate for defective returns		5,292,551	5,603,515
Sittings available (i. e. places of Worship open) March 30, 1851, including estimate for defective returns:	Morning	4,852,645	3,645,875
	Afternoon	3,761,812	2,506,116
	Evening	1,739,275	3,983,725
Present accommodation, for Public Worship, for every 100 of the population		29	23
Average number of *Sittings* to each place of Worship		377	255
Attendance, including estimate for defective returns:	Morning	2,541,244	2,106,238
	Afternoon	1,890,764	1,293,371
	Evening	860,543	2,203,906
Places of Worship open March 30, 1851, *exclusive* of any estimate for defective returns:	Morning	11,794	11,875
	Afternoon	9,933	11,438
	Evening	2,439	15,616
Of these there were open in the Morning only		2,510	1,292
Afternoon "		1,965	1,614
Evening "		265	2,269
Morning and Afternoon "		7,163	1,868
Morning and Evening "		1,369	5,391
Afternoon and Evening "		53	4,632
Morning, Afternoon and Evening "		752	3,324

According to the Returns in this volume, the following is the present state of the matter.

Total sittings provided by the Church and Sects	10,212,563
58 per cent. on the total population, England and Wales	10,398,013
Deficiency	185,450

France.—The Government maintains its firm and consistent policy upon the Eastern Question, and is ready to abide by the terms of the note now awaiting the Czar's decision. It is understood that France will take care that the strict neutrality which Austria will be expected to preserve in the event of War, be rigidly enforced.

Spain.—The Queen is again childless. The new-born Infanta survived but three days, and the Spanish throne is still without an heir. The Mother was doing well, but had not been informed of her loss.

Italy.—Pope Pius IX delivered an allocution in the Sacred Consistory on the 19th of December, which, without presenting anything of interest beyond the boundaries of the Romish Church, contains the usual amount of infallibility, self-felicitation, grandiloquence, and condescension, in view of the condition of the Papal interests in the different parts of the world.

The Pope has expressed his condemnation of table-turning, on the ground of its being a means of entering into communication with the spirit of darkness.

The Pope has created San Francisco a Metropolitan See, and Dr. Alemany its first Archbishop; and erected a distinct See of Monterey as part of the archdiocese.

Turco-Russian Affairs.—The accounts of the conflict at Citale, near Kalefat, are confirmed, but the Russian loss was understated. They left 4,000 upon the field, and two of their Generals were wounded. No further conflicts are announced. The allied fleets are in the Black Sea, protecting the Turkish Convoys, and thus furnishing the Czar with a *casus belli*, should he be disposed so to construe it. Instructions have been given to the Admirals to salute the Russians as usual, and to keep close to the Turkish coast, so as to prevent, if possible, all hostile operations on the European and Asiatic coasts. The English division consists of ten ships of the line, one frigate, and seven steamers.

China.—The accounts from China are a record of frightful cruelties and butcheries. The Imperialists have retaken Amoy, and deluged its streets with the blood of the insurgents and inhabitants. The original mover of the rebellion is said to have been taken, together with his son, and both cruelly butchered. Blood marks the steps of the Imperialists in every direction.

CLERICAL CHANGES.

The Rev. W. A. Leach has resigned the rectorship of St. Paul's church, St. Louis, Mo. Communications may for the present be directed to Newark, N. J.

The Rev. B. W. Whitcher, having resigned the parishes of St. James, Theresa, and St. Peter's, Redwood, in consequence of ill-health, requests his papers and letters to be addressed in future to Whitestown, Oneida county, N. Y.

The Rev. W. H. N. Stewart, formerly of the Diocese of Jamaica, having resigned the rectorship of the church of the Intercession, Washington Heights, N. Y., has been instituted to the rectorship of the parish of Grace church, Newark, N. J., and requests that his letters and papers be addressed to him at Newark.

NOTICES.

The Rev. Mr. Weston will, by particular request, repeat in St. Paul's chapel, on Sunday evening next, the Sermon preached by him on Sunday last in Trinity church, *on the Sanctity of the Grave.*

The Rt. Rev. J. M. Wainwright, D.D., D.C.L., Provisional Bishop of the Diocese, will (D.V.) preach and hold a confirmation in St. Barnabas Free Church, corner of 2d avenue and 23d street, next Sunday morning, the 12th inst.

The Rev. William H. Lewis, D. D., rector of the church of the Holy Trinity, Brooklyn, will preach in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, Feb. 12. Service to commence at 7½ o'clock.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 16th inst., at 59 Bond street, at 8 o'clock.

Feb. 11, 1854. Theo. R. McIlwaine, Recording Secretary.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (14th inst.) at 7½ o'clock P.M.

Feb. 10, 1854. Thomas P. Cummings, Rec. Sec'y.

The Church of the Incarnation, on the northwest corner of 28th-street and Madison-avenue, will be open for Divine service next Sunday evening, the 12th inst., at 7½ o'clock.

At a Meeting of the Vestry of St. John the Evangelist's Protestant Episcopal Church, held on the evening of Jan. 27th, 1854, it was unanimously

Resolved, That the thanks of the Vestry be presented to Mrs. Emma Gillingham Bostwick, for her great kindness in giving a public "Soiree Musicale" for the benefit of St. John the Evangelist's Protestant Episcopal Free Church.

The Rev. Charles H. Halsey, rector of Christ church, will (D. V) preach in the Protestant Episcopal church of the Messiah (seats free), in Wooster street near Prince, on Sunday evening next, Feb. 12.

Service to commence at 7½ o'clock.

Lecture in the Large Chapel of the University.—The 10th Lecture in the Course for the benefit of the *Contingent* (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, will be delivered on *Tuesday* evening next, the 14th instant, at 7½ o'clock, by the Hon. Alexander W. Bradford of New York. Subject: Self Government.

Tickets 25 cents; to be had at the door.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Feb. 12, Septuagesima Sunday, A. M. at St. Barnabas church, New York; P. M. at 7½ o'clock, at the church of the Redeemer, Yorkville.
Feb. 18, Sexagesima, A. M. at St. Peter's church, New York; P. M. at St. George the Martyr, New York; evening, at the church of the Holy Martyrs, New York.
Feb. 26, Quinquagesima, A. M. at the Epiphany, New York; P. M. at the Holy Evangelists, New York; evening at the Church Charity Foundation, Brooklyn.
March 1, Ash Wednesday, A. M. 10 o'clock, at St. John the Baptist, New York; P. M. 7½ o'clock, at Christ church, North Brooklyn.
" 2, Thursday, P. M. 7½ o'clock, at Calvary church, Williamsburgh.
" 3, Friday, P. M. 7½ o'clock, at St. Paul's church, do.
" 4, Saturday, P. M. 7 o'clock, at Grace church, do.
March 5, First Sunday in Lent, A. M. at St. Stephen's, New York; P. M. 3½ o'clock, at the church of the Nativity, New York; evening 7½ o'clock, at St. Mark's, Williamsburgh.
" 6, Monday, P. M. 7½ o'clock, at the Ascension, Bushwick.
" 7, Tuesday, do. do. do. Greenpoint.
" 8, Wednesday, Ember, P. M. 7½ o'clock, at St. Mary's, Brooklyn.
" 9, Thursday, do. at the Messiah, do.
" 10, Friday, Ember, do. at Calvary, do.
" 11, Saturday, Ember, do. at St. Thomas', do.
March 12, Second Sunday in Lent, A. M. at St. Paul's, New York, Ordination; P. M. 4 o'clock, at St. Luke's, Brooklyn; evening, 7½ o'clock, at Grace church Brooklyn Heights.
" 13, Monday, P. M. 7½ o'clock, at St. Paul's, South Brooklyn.
" 14, Tuesday, do. at Christ church, Brooklyn.
" 15, Wednesday, do. at the Holy Trinity, do.
" 16, Thursday, do. at St. John's, do.
" 17, Friday, do. at St. Mark's, do.
" 18, Saturday, do. at St Peter's, do.

The Members of the Protestant Episcopal Historical Society are respectfully reminded that their subscriptions for the current year are now due. It is hoped that they will remit these subscriptions at once, so that the Publishing Committee may be authorized to commence printing a volume of "Collections" without the delay which the want of funds has usually heretofore imposed upon them.

In requesting these remittances the Committee, however, wish it to be remembered that they do not bind the Society or themselves to the issue of any publication, until the Treasurer has in hand a sum sufficient to defray the necessary expenses connected therewith.

The Annual Subscription is Two Dollars. Members, and those wishing to become members, will please forward this amount to Frederic S. Winston, Treasurer, Trinity Building, 111 Broadway; Stanford & Swords, Publishers, 137 Broadway; or B. Franklin, Secretary, Philadelphia. f4-3t

ACKNOWLEDGMENTS.

The Poor.—The subscriber, rector of the church of the Holy Evangelists, thankfully acknowledges the receipt of the annual "bale of clothing" for the poor. In the second and third Wards, in which this church is located, there are 10,000 Protestants, the majority of whom are the most wretched and destitute in New York city; scores of whom are visited by the rector, and well-known to him as deserving of charity. But as yet, for this Winter, this one donation is all that he has received.

Donations are respectfully solicited; and may be left with Messrs. Stanford & Swords, at 137 Broadway, or with the subscriber.

Benj. Evans, 172 Broome-street.

Feb. 6, 1854.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

E G $2; Christabel, Norwalk, Ct. $2; Mrs. A D $1, and two bundles of clothing; Mrs. J B, Mamaroneck $3; the Ladies' Sewing Society of Christ church, Manhasset, by the Rev. Samuel Cox, a box of clothing; John D. Wolfe $25; a friend, a bundle of clothing. By S. & S.: F $20.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. Lot Jones, 77 Second avenue.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt of $2 50 from Thomas R. Ingals, Greenwich, N.Y., thro' Thomas N. Stanford.

Azel D. Cole, President of Nashotah Mission.

Delafield, Wisconsin, Jan. 24, 1854.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following gifts:

Thro' S. & S.: in a note from Newport, R. I. $5 for distressed seamen; one bundle of clothing from Bleecker street. For the poor: P C T $10; F $20 and a bundle of clothing for the needy.

Donations may be left at Messrs. Stanford & Swords.

Feb. 6, 1854. D. V. M. Johnson.

Church of the Good Shepherd (embracing the Five Points).—Many thanks to F for $20 to help the destitute, thro' Stanford & Swords. R. Hoyt.

Free Church of St. Barnabas.—The undersigned thankfully acknowledges the following donations for the poor:

Miss Wright $1; Miss Boardman $5. Thro' Stanford & Swords: J $20.
J. Weaver, Rector.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

Thanksgiving offerings: Christ, New York, Rev. C. H. Halsey $53; St. George's, Hempstead, Rev. W. H. Moore $14 06; Christ, South Oyster Bay, Rev. C. S. Thrall $5; Zion, Morris, Rev. W. H. Hill $13 50. Total amount $85 56.

C. N. S. Rowland, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also Curled Hair.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
jan7-tf No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

CHURCHMAN'S MONTHLY MAGAZINE for February.
Contents.
Pergamus.
Dr. Sterling and his Choir; by the Rev. Wm. Staunton. Mr. Larigot's extraordinary command oaer an invisible orchestra, and his achievements in the realm of imagination. The Doctor visits Jabez Warner's cottage, and hears of a plot. Patent notes and squalteras. Thoughts and surmises. Larigot at the Organ. The Doctor drops into the Vestryroom and chances to hear a most rebellious conversation in the gallery. Threats and Projects. Agreement for an attack on the Rector.
Summer Rambles in Scotland; by the Rev. J. A. Spencer, D. D. Melrose Abbey. Evening View. Abbotsford—its unique character. Sad Musings.
The Bench beside the Hearth; by Ila.
Extended Natural Religion; by "O."
Experiences of Life, chapter 3; by the Rev. J. J. Nicholson.
Christmas in New England; by Fanny.
Biographical Sketch of Bishop Seabury.
The Church and the Poor; by J. W. L.
The Christian and Skeptic, amid the Alps.
A Tribute to the Departed; by E.
Editor's Table Pro and Con. Our troubles and their recompense. Cardinal Bedini.
Book Table. Calendar for February.
Illustration: The Acropolis of Pergamus
Subscription $2 a year, two or more copies $1,50 each; clubs of twelve $16 in advance.
☞ Letters to be postpaid and directed, "*Propridor of Churchman's Monthly Magazine, New York.*"
Persons wishing to secure the magazine from its commencement, are requested to send their names, as the numbers are not stereotyped.
C. Shepard, Publisher,
Feb11-2t 150 Fulton-street, N. Y.

THE CHURCH OF ENGLAND QUARTERLY REVIEW, a Journal of Theology, Art, Science, and Literature, for the United Church of England and Ireland. New Series. January number just received. Contents: Missions in India; The Condition of the Poor; Ferguson's Discourses; Recent French Novels; Syria, its Creeds and Prospects; The Irish Difficulty; Professor Maurice and King's College; Beecher's Conflict of Ages; Quarterly Report of Facts and Progress; Literature of the Quarter Reviewed and Classified. Price, $5 per year in advance.
STANFORD & SWORDS, Agents.

THE BRYAN GALLERY OF CHRISTIAN ART.—A collection, the most complete ever made by one person, of AUTHENTIC Pictures by Guido de Sienna (A. D. 1221), Cimabue, Giotto, Memmi, Perugino, Leonardo da Vinci, Raphael, Correggio, Titian, Domenichino, Salvator Rosa, Velasquez, Murillo, Rubens, Van Dyck, Teniers, Lely, Rembrandt, Ostade, Ruysdael, Poussin, Claude Lorraine, Sir Joshua Reynolds, Hogarth, West, Greuze, and Horace Vernet. No. 843 Broadway.
Admission 25 cents. f11-4t

THEOLOGICAL ESSAYS, by Frederick Denison Maurice, Chaplain Lincoln's Inn. From the second London Edition, enlarged and altered. 12mo. Cloth $1. Essay 1, On Charity; 2, On Sin; 3, On the Evil Spirit; 4, On the Sense of Righteousness in Men, and their Discovery of a Redeemer; 5, On the Son of God; 6, On the Incarnation; 7, On the Atonement; 8, On the Resurrection of the Son of God from Death, the Grave, and Hell; 9, On Justification by Faith; 10, On Regeneration; 11, On the Ascension of Christ; 12, On the Judgment Day; 13, On Inspiration; 14, On the Personality and Teaching of the Holy Spirit; 15, On the Unity of the Church; 16, On the Trinity in Unity; 17, On Eternal Life and Eternal Death. J. S. REDFIELD,
f11-2t 110 and 112 Nassau street.

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished. [f11-1y] BARRETT, NEPHEWS & CO.

NINTH ANNUAL REPORT of the New York Life Insurance Company.

Amount of Assets January 1, 1853		$636,678 92
Amount of Premiums received during the year ending January 1, 1854	$332,814 79	
" Interest received " "	33,025 24	
" Interest accrued " "	18,657 97	
" Endowment Account " "	60 40	
		384,558 40
		$1,021,237 32
Disbursements.		
Amount paid for Losses by Death	$131,960 02	
" paid for Interest on Dividends, Re-insurances, &c.	12,542 30	
" of Cancelled Notes and Return Premiums on Cancelled Policies	9,931 94	
" paid for Taxes	5,540 56	
" paid Account of Annuity Fund	400 00	
	160,374 82	
Expenses, viz:		
Amount paid for Salaries, Fees to Physicians and Trustees, Clerk hire, &c.	13,718 81	
" paid for Advertising, Printing, Stationery, Office Rent, Law Expenses, &c.	3,341 32	
" paid for Commissions, Medical Examinations, Postages, Advertising, Exchanges, &c.	29,757 42	
		207,192 37
		$814,044 95
Assets.		
Cash on hand	$29,778 53	
Invested in New York State Securities	212,967 50	
Bonds and Mortgages	223,458 57	
Quarterly and Semi-annual Premiums due subsequent to 1st January	10,589 26	
Interest accrued up to 1st January	18,657 97	
Notes received for 40 per cent. of Premiums on Life Policies, bearing interest	305,822 72	
Premiums on Policies in hands of Agents	12,750 40	
		$814,044 95

The Board of Trustees have declared a Scrip Dividend of Thirty per cent. on Policies for the whole term of Life which have run Twelve Months, and Six per cent. Interest on former Dividends payable in cash.
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
New York, February 1, 1854. feb11–6t

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

Fancy Goods Department.
Work-boxes, Dressing-cases, Toilet and Jewel cases,
Card, Odor, and Cigar cases, Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks, Chess, Dominoes, Checkers,
Paper and Pen knives, Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap, Bisque, Statuary, &c., &c.

Reticule Department.
Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" at its last Fair.
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.
Villages, Cities, Camps, Farms, Kitchens, Rooms, Tools,
Buildings, Animals, Railways, Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces, Garden and House Utensils,
Magic-Lanterns, Tops, &c. Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.
Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.
This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as
German Tactics, Anagrams, Paul and Virginia, Ruth,
Magic Ring, Conundrums, Bible History, Poor Richard,
London cries, Regetta, &c., &c. Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind, National Costumes, &c., &c., &c.

Baby-Jumper Department.
Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants, and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

TEETH on Gold Plate without taking out the Roots. On this principle Artificial Teeth look like natural ones; the youthful appearance of the face is preserved, and the Teeth are better calculated for mastication and speech than any other known method.
f4-2t$ J. FOWLER, No. 53 Bleecker street, near Broadway.

EDUCATION BY AN OXFORD GRADUATE.—The third quarter of Mr. MORRIS' Select School will commence on Monday, Feb. 13. Application for admission can be made to Mr. Morris, at the Clarendon Hotel. Reference is permitted to the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, R. B. Minturn Esq., J. H Swift Esq. f42

PROFESSIONAL CARD.—MRS. EDWARD LODER, of Royal Academy of Music, Professor of Italian and English Singing, &c., No. 10 Carroll-place, Bleecker-street. Mrs. E. Loder's system of teaching, tested by thirteen years successful practice in New York, insures a rapid and perfect development of the voice, purity of style, and brilliancy of execution. For terms, &c., apply personally or by letter, at No. 10 Carroll-place. feb4–4t

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:
Meter No. 1.
1853............125,000 feet.
1854............105,400 feet.
Decrease 19,600 feet.
The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:
Meter No. 1.
1853............108,400 feet.
1854............ 90,600 feet.
Decrease 17,800 feet.
And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*
Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15–6m

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

PIANOS AND MUSIC.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Active HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage. J. F. BROWNE,
[Established 1810.] (f11-1y) London and New York.

NEW MUSIC.
The Ghost of Uncle Tom; composed by Miss Martha Hill, and sung by the Hutchinson Family at their concerts throughout the Union. 25c.
The Old Oak Tree Waltz; by Dr. Chas. H. G. F. Locke. 38 cents.
Katy's Defense, an answer to Thomas Baker's Katy-did-Song; by Henry Goold. Price 25 cents.
Moonlight on the Sea; a baracole, for the Æolian Piano, by Oscar Comettant. 38 cents.
Love's Early Dream; a ballad, composed by J. R. Thomas. Sung by Buckley's Serenaders. 25 cents.
Music sent by mail postage *free.*
HORACE WATERS, 333 Broadway,
The great Piano and Music Establishment.

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No. 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue.
H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6¾ to 7¾ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.
GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.
PIANOS.—T. Gilbert & Co's celebrated Pianos with iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
Boudoir Pianos, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.
MELODEONS.—S D. & H. W. Smith's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

LITERATURE.

Essays on Philosophical Writers, and other Men of Letters, by THOMAS DE QUINCEY, author of "Confessions of an English Opium-Eater," &c. 2 vols. Boston: Ticknor, Reed & Fields.

"As the paradisiacal pleasures of the Mahometans consist in playing upon the flute and lying with Houris," writes the poet GRAY to his friend WEST, "be mine to read eternal new romances of MARIVAUX and CREBILLON." For ourselves, if we may be allowed to parody the aspiration, we should leave those out-of-fashion and questionable Frenchmen to their repose, and sigh for perpetual new volumes of the criticisms of DE QUINCEY. It is an intellectual luxury to sit down, book in hand, to an hour's perusal of one of his philosophical essays. We may be pretty confident of meeting with three things;—ingenuity and acumen of thought, the finer spirit of learning, and breadth of view or a balanced appreciation of human motives. All this is conveyed in a rapidly-flowing, elastic style, which bends to every suggestion, and which is full without being diffuse. No writer of the day uses words with more precision than DE QUINCEY, or is more keenly alive to their etymological force and their historical deductions. Language is vital in his hands. We have, through many a page, watched its play, its sinuous flow, as it wound about a subject, some popular fallacy perhaps, and entangled it in its inextricable logic. It is a style, the general character of which might be described as the metaphysical, tempered by general literature and knowledge of the world. It is relieved too by no inconsiderable share of humor, of which we may give one or two instances, which we have just opened upon. He is speaking of the vulgar sentiment of several Utilitarians, who had called Sir WALTER SCOTT a trifler, and whom he winds up very handsomely in a *reductio ad absurdum.* "Literature, in fact," he says, "and the fine arts, hold but a low rank in the estimate of the modern Utilitarian republicans. All that is not tangible, measurable, ponderable, falls with them into the account of mere levities, and is classed with the most frivolous decorations of life: to be an exquisite narrator is tantamount to dressing well; a fine prose style is about equal to a splendid equipage; and a finished work of art is a showy piece of upholstery." Meeting again with an expression of regret that Dr. PARR did not write a great history of his times, and "deliver it, as an everlasting memorial, to posterity," he thus qualifies the suggestion: "with submission Posterity are a sort of people whom it is very difficult to get at; whatever other good qualities they may have, accessibility is not one of them. A man may write eight quartos to them, *a fortiori* then eight octavos, and get no more hearing from the wretches, than had he been a stock and they been stones. As to those 'everlasting memorials,' which Dr. JOHNSTONE and THUCYDIDES talk of, it is certainly advisable to 'deliver' them—but troublesome and injurious to the digestive organs."

In a lighter vein, DE QUINCEY is fond of a certain kind of learned rigmarole, when he delights to throw the reins on the neck of his fancy and let the steed run away with him to all sorts of remote and unexpected localities. In this drollery, never altogether losing sight of some of the essential conditions of his subject, he is unique among English authors. He is laughing at the enormous acquisitions of the memory in such accumulators of languages as MAGLIABECCHIUS and Cardinal MEZZOFANTE, when he suddenly proposes this epitaph for the latter, "Here lies a man that, in the act of dying, committed a robbery, absconding from his poor fellow-creatures with a valuable polyglot dictionary." The humorous effect of this is irresistible. If any reader of a grave turn of mind prefers the truth which gives point to this inscription in its plain form of sober prose, he will find it in the sentence which follows—"Assuredly, any man who puts his treasures into a form which must perish in company with himself, is no profound benefactor to his species."

It is not easy to detach single expressions from this continuous style, though we are frequently supplied with novel thoughts in the different members of a sentence. We may separate one, where we meet with this nice and just philosophical truth quietly dropped after a semicolon. DE QUINCEY has been defending a secondary order of Latinity for scientific purposes, when he treats us, parenthetically, to this fertile suggestion: "Now, in such a case, if there be one rule of good taste more pressing than another, it is this—to reject all ornaments of style whatever; in fact, all style; for, *unless on a question which admits some action of the feelings,* in a business of the pure understanding, style—properly defined—is impossible."

There is a similar pursuit of character in the author's subtle paper on RICHTER, and in his justification of the jests of Sir THOMAS MORE on the scaffold, "which, as jests, would have been unseasonable from anybody else, but, being felt in him to have a root in his character, they take the dignity of humorous traits; and do, in fact, deepen the pathos."

DE QUINCEY has written several papers for the encyclopædias, but his style is very unlike the usual mode of composition in those publications. Exact method in narrative, orderly arrangement of facts, a progress of statement, if the subject be biographical, from the birth to the burial, may be looked for with more certainty in, upon the whole, less instructive and profitable writers. Though over-discriminative in the matter in hand, he yet selects his topic somewhat at random, is apt to indulge in numerous glosses and interchapters to the main discourse; he pursues an idea frequently for the mere pleasure of the intellectual exercise, all of which gives an appearance of irregularity to his writings. When we add, that in certain of his moods his refinements are overwrought, from morbid sensibility, and that in others his imagination is vaporous with the dreams of opium, we have sufficiently set forth the weaknesses of the essay writer.

It is as a talker in print that DE QUINCEY is to be commended. He has the points of view, the glancing side lights, the playful sallies, the anecdotes, the personal enthusiasm of the most agreeable conversationists. You see the man at the same time with the subject; and if the amount of information acquired is to be estimated by the number of distinct vivid impressions received, you are better informed than you would have been by some of the most careful summaries of the useful knowledge books, where every "one of the angles at the four corners is a right angle."

Take Dr. PARR, for instance, who is handled in one of the longest papers of these volumes: read the best encyclopædia or biographical dictionary article you can command on him, and then take up DE QUINCEY's rapid glancing papers from *Blackwood.* In the one case you get dry facts, a list of books and dignities, which do not differ very greatly from hundreds of other lists in the collection. In DE QUINCEY you get a biographical resurrection of the man. He is alive again before you, with that kind of contemporary knowledge which those of his own day had who saw his mighty wig, heard the thunder of his coach-wheels about England, and were amazed by the louder intonation of his written periods. You see PARR in these dissolving pages at home and abroad the tyrant of the domestic circle. On one occasion he rose (DE QUINCEY himself is the original authority for this anecdote) from table "in the middle of a fierce discussion with Mrs. PARR, took a carving-knife, and applying it to a portrait of that lady hanging upon the wall, he drew it sharply across the jugular, and cut the throat of the picture from ear to ear, thus murdering her in effigy." He is lashing his pupils "perstringently," "his manner and temper," in his own big words, "spoiled by the pedantries and pomposities and fooleries which accompany the long exercise of petty archididaschalian authority"; brow-beating and bullying the public, in the fury of his partisan politics—quarreling with brother clergymen and scholars, writing the best Latin epitaphs of any man in Europe, and carrying his warm and sincere devotional spirit to the prison and gallows of the condemned. You are set speculating on every page by some lively exhibition of PARR's seeming inconsistencies, compelled to study the man and his times to reconcile his radicalism and patronage of Dissent with his tory and High Church aptitudes, his pride and vanity, the immensity of his reputation, and the minimum result of his performances. Probably this great Dr. PARR, who was set up as a rival of Dr. JOHNSON, and swelled grandly in opposition to EDMUND BURKE, is now best known to the majority of readers in America, through the monosyllabic force of his name and the famous description of his wig, in the *Edinburgh Review,* by SYDNEY SMITH, "trespassing a little on the orthodox magnitude of perukes in the anterior parts, it scorns even Episcopal limits behind, and swells out into boundless convexity of frizz, the μεγα θαυμα of barbers, and the terror of the literary world." DE QUINCEY once had an interview with this celebrated wig, and solved for his own mind many of the perplexities of the Doctor's pretentions and feeble career, by his observation of it:

HOW DR. PARR LOOKED AND TALKED.

> Considerations such as these, and the Doctor's undeniable reputation (granted even by his most admiring biographers) as a sanguinary flagellator, throughout his long career of pedagogue, had prepared us—nay, entitled us—to expect in Dr. PARR a huge carcass of man, fourteen stone at the least. Even his style, pursy and bloated, and his sesquipedalian words, all warranted the same conclusion. Hence, then, our surprise, and the perplexity we have recorded, when the door opened, and a little man, in a buz wig, cut his way through the company, and made for a *fauteuil* standing opposite to the fire. Into this he *lunged;* and then forthwith, without preface or apology, began to open his talk upon us. Here arose a new marvel and a greater. If we had been scandalized at Dr. PARR's want of thewes and bulk, conditions so indispensable for enacting the part of SAM. JOHNSON, much more, and with better reason, were we now petrified with his voice, utterance, gestures, and demeanor. Conceive, reader, by way of counterpoise to the fine enunciation of Dr. JOHNSON, an infantine lisp—the worst we ever heard—from the lips of a man above 60, and accompanied with all sorts of ridiculous grimaces and little stage gesticulations. As he sat in his chair, turning alternately to the right and to the left, that he might dispense his edification in equal proportions amongst us, he seemed the very image of a little French gossiping abbe.
>
> Yet all that we have mentioned, was, and seemed to be, a trifle by comparison with the infinite pettiness of his matter. Nothing did he utter but little shreds of calumnious tattle—the most ineffably silly and frivolous of all that was then circulating in the Whig *salons* of London against the Regent. He began precisely in these words: 'Oh! I shall tell you' (laying a stress upon the word *shall,* which still further aided the resemblance to a Frenchman) 'a sto-hee' (lispingly for story) 'about the Pince Thegent' (such was his nearest approximation to *Prince Regent*). 'Oh, the Pince Thegent—the Pince Thegent!—what a sad, sad man he has turned out! But you *shall* hear. Oh! what a Pince! what a Thegent!—what a sad Pince Thegent!' And so the old babbler went on, sometimes wringing his little hands in lamentation, sometimes flourishing them with French grimaces and shrugs of shoulders, sometimes expanding and contracting his fingers like a fan. After an hour's twaddle of the lowest and most scandalous description, suddenly he rose and hopped out of the room, exclaiming all the way, *'Oh! what a Pince! oh, what a Thegent,—did anybody ever hear of such a sad Pince—such a sad Thegent,—such a sad, sad Pince Thegent? Oh, what a Pince,'* &c., *da capo.*

Alongside of the paper on PARR is a tribute to RICHARD BENTLEY, a more restrained piece of writing than is usual with our author, the minute actively pursued scholarship of his subject, keeping the critic pretty close to his text. The eulogium of BENTLEY is warmly expressed by that kind of careful zeal for his reputation, which is as honorable as it is rare in the writings of scholars about one another, where the temptation is to show off a little acumen by getting at once into opposition. DE QUINCEY has even a good word for BENTLEY's "failure," the edition of *Paradise Lost.* It was not dotage, though the editor was seventy, but "an honest compliance with the constitution of his mind,—a true view from a false station." What would have been sound criticism, he argues, in the case of a restricted Greek or Roman author, he admits was simply "foolery" when applied to a romantic Christian poet. This is a clever defense, but not satisfactory. A critic who shows a radical want of poetic appreciation in English, may be suspected of similar obtuseness in Greek; for, whatever the difference of method and restraint in the two literatures, there is enough in both which transcends the laws of grammar and rhetoric, and which must make its final appeal to the æsthetic perceptions of the imagination.

In this article there is an elaborate and spirited analysis of the famous *Dissertation on the Epistles of Phalaris,* which offers quite a royal road to the learning of that notable controversy.

In passing we have some remarks on the value of classical erudition, of which we shall quote two points, which, if not absolutely new, are worth presenting at this time, when the claims of the higher learning are so often called in question.

WORTH OF THE STUDY OF THE CLASSICS.

> First. It is undeniable that the progress of *sacred* literature is dependent upon that of profane. The vast advances made in Biblical knowledge, and in other parts of divinity, since the era of the Reformation, are due, in a great proportion, to the *general* prosecution of classical learning. It is in vain to attempt a distinction between the useful parts of this learning and the ornamental. All are useful, all are necessary. The most showy and exquisite refinements in the doctrine of Greek melic metre, even where they do not directly avail us in expelling anomalies of syntax or of idiom from embarrassed passages, and thus harmonizing our knowledge of this wonderful language, yet offer a great indirect benefit: they exalt the standard of attainment, by increasing its difficulty and its compass; and a prize placed even at an elevation useless for itself, becomes serviceable as a guarantee that all lower heights must have been previously traversed.
>
> Secondly. The general effect upon the character of young men from a classical education, is pretty much like that which is sought for in traveling; more unequivocally even than *that,* coming at the age which is best fitted for receiving deep impressions, it liberalizes the mind. This effect is derived in part from the ennobling tone of sentiment which presides throughout the great orators, historians, and *litterateurs* of antiquity; and in part it is derived from the vast *difference* in temper and spirit between the modern (or Christian) style of thinking, and that which prevailed under a Pagan religion, connected in its brightest periods, with republican institutions. The mean impression from *home-keeping,* and the contracted views of a mere personal experience, are thus, as much as by any other conceivable means, broken and defeated. EDMUND BURKE has noticed the illiberal air which is communicated to the mind by an education exclusively scientific, even where it is more radical and profound than it is likely to be under those theories which reject classical erudition. The sentiments which distinguish a *gentleman* receive no aid from any attainments in science; but it is certain, that familiarity with the classics, and the noble direction which they are fitted to impress upon the thoughts and aspirations, *do* eminently fall in with the few other chivalrous sources of feeling that survive at this day. It is not improbable, also, that a reflection upon the "uselessness" of such studies, according to the estimate of coarse Utilitarians—that is, their inapplicability to any object of mercenary or mechanic science, co-operates with their more direct influences in elevating the taste. Thence, we may explain the reason of the universal hatred amongst plebeian and coarse-minded Jacobins to studies and institutions which point in this direction. They hate the classics for the same reason that they hate the manners of chivalry, or the characteristic distinctions of a gentleman.

There are other papers in these volumes, on Sir WILLIAM HAMILTON, which is provoking from its extremely desultory manner; an analysis of MACKINTOSH's miscellaneous papers, articles from the magazines on KANT, HERDER, and LESSING. The least of these is full of active thought, which, though by no means to be taken unchallenged as authority always, appeals to our curiosity, and furnishes, what learned topics so much require, the relief of liberal amusement.

The Mission of the Comforter, with notes, by JULIUS CHARLES HARE (Gould & Lincoln). A republication from the second London edition of a series of sermons preached by Archdeacon HARE before the University of Cambridge in 1840. They are five in number, illustrating by the subtle method of the author's thoroughly-disciplined mind, and a spirit of Christianity infused through every portion of the discourse, the immediate topics and relations of the subject, in obedience to the text of St. JOHN. It is noticeable how the author's reading and learning are subdued to the higher interests of his theme. There is not an instance of ambitious display, though the high-training of the Christian philosopher is implicated in the construction of every page. If we were to separate any passage from the rest, we might refer to the treatment of the first discourse, where the partly self-dependant condition of the disciples after the Resurrection, is shown from the analogy of human life, in the course of the English development of youth and manhood, the separation from home, the partial freedom of the University,—the weaning of the child to the duties of the world, but with the ever-present idea of home; to the forcible handling of the second topic, with the comparison of the reproof, as contrasted with the conviction of sin to the sea-roaring and breaking at the foot of Etna, "the smoke still rising and staining the face of heaven, the flames still bursting forth and spreading desolation far and wide, although the waves of reproof should roll around it unceasingly for century after century"; to the fine amplification of HERBERT's sonnet, so tenderly admired by COLERIDGE:

> LORD, with what care hast thou begirt us round!
> Parents first season us: then Schoolmasters
> Deliver us to Laws;

—to the reversal of the newly revived CARLYLE motto, "Might makes Right," both in the text and the fine philosophical disquisition in one of the notes.

There is an American preface to this edition, signed "A. H., Newton Centre," in which exception is taken to two points of the author, and it is stated that some sixty pages of the notes have been translated from the Greek, Latin, and French. These translations should have been inserted, if at all, at the foot of the page, the originals being preserved as given by the author, who doubtless had a sufficient purpose in quoting them; and as for the comments, we think that Archdeacon HARE is quite qualified to stand alone in his books, whatever criticism they may be rightfully exposed to, without the support or hindrance, as it may be, of an American editor.

Christ in History; or the Central Power among Men, by ROBERT TURNBULL, D. D. (Philips, Sampson & Co.) A popular work, the design of which is to exhibit the permanent influences in history tending to the support of Christianity; the sanction given to its truths by the efforts of the ancient philosophy; its adaptation to the wants of the world, and reception on its first preaching; its progress through the middle ages, and its present prospects of extension. The style is somewhat declamatory, and disfigured by the repetition of the familiarity of the title, which strikes us as defective in reverence. The author shows considerable activity in his reading among the best modern philosophical Essayists and Ecclesiastical writers, from whom frequent quotations are given.

Homiletics, or the Theory of Preaching, by A. VINET, translated and edited by the Rev. THOMAS H. SKINNER. (Ivison & Phinney.) The author of this work was himself a highly successful preacher, in distinguished repute with the denomination to which he belonged. The work consists of his instructions delivered to the students of the Theological School of Lausanne. As it relates to the method and arrangement rather than to the doctrinal material of sermon-writing, it may be consulted with advantage by those who would perfect themselves in that important branch of theological education. The writer's head and heart were in his work.

Handbook of German Literature, by G. J. ADLER. (Appleton & Co.) This is not exactly what its name would suggest, a *catalogue raisonnee* of German authors, but a selection of four leading compositions, with additional shorter specimens in an appendix. The works chosen for full exhibition are SCHILLER's Maid of Orleans, GOETHE's Iphigenia in Tauris, TIECK's Puss in Boots, and the Xenia of GOETHE and SCHILLER, a selection which represents the purity of the language and much of its recent literary history. The introductory notes and critical commentaries are ample in analysis of the text, historical prolegomena, &c., and shows the labor of love of the conscientious student. The specimens at the close range from JACOB BOEHME and ABRAHAM A SANCTA CLARA, in the 16th century, to MENZEL and GERONIUS of our own day.

Putnam's Monthly for February has a continuation of Mrs. KIRKLAND's Early Days of WASHINGTON, several travelling sketches, a paper on Annexation, which justifies this element of our growth by its security for an extended constitutional peace union of otherwise discordant States, a gossiping paper on Dr. VERON's French Memoirs, a very readable account of Public Amusements in New York, and a critical "Pot Pourri of Poetry and Parody," from the pen of a clever writer, who sings this requiem over the departed

TRANSCENDENTAL POETRY.

> *Claribel.*—Margaret, you once owned a very capital imitation of transcendental versery.
>
> *Margaret.*—Yes; in the days of the Dial. "Ecstasy the law of Nature." It contained all the catch-words of the sect, and was written by a witty friend.
>
> Single, multiform creation!
> Soul-dissolving ecstasy!
> How shall our souls come full circle,
> If we dwell not orbed in thee?
>
> Strife of kings and crime of nations,
> Weakness, wickedness of heart,
> All are adjuncts to this power,
> All in ecstasy have part.
>
> All-pervading, ever-flowing,
> Orbing, circling ecstasy!
> Mortal props and rafters vanish,
> Prone we cast ourselves on thee!
>
> *Claribel.*—That is not more incomprehensible than the usual run of transcendental poetry. I remember a few lines of "The Sphynx," a poem much-admired by the understanding few when it came out in the Dial.
>
> The journeying atoms
> Primordial wholes,
> Firmly draw, firmly drive
> By their animate poles.
>
> *Margaret.*—Transcendentalism is as a lamp gone out. It was a protest against Unitarianism, which in the preceding generation had been a protest against Puritanism. It cast a wide glare over New England, but the smoky flame died out as speedily as it had kindled, attesting at once the wide-spread feeling of *a want,* and the insufficiency of the new faith for its satisfaction. Transcendental poetry was never of much account. It was mere prose snipped into verse and metre, tagged with indifferent rhyme.

Blackwood for January (Scott & Co.) has no less than three of those descriptive papers made up from the books of travellers, which are always so attractive in its pages; one on Persia, another, a Frenchman, M. WEY's notion of England, and a highly interesting account of China, its history and prospects in which revolution is seen to be no novelty, and the moral groundwork not unfavorable to the introduction of Christianity; LANDOR's last book is the subject of a discriminating article, complimentary, to the genius of this "old man eloquent." In the part of it given to the Anti-Papist movement in England, we find these items:

CALIFORNIA AND PURGATORY.

> When COLUMBUS was seeking patrons and assistance for his great enterprise, he argued that the golden treasures of India, to which he expected to find a direct passage, would enable the good Spaniards to liberate innumerable souls of Christians out of purgatory. We have often thought that a more complete *reductio ad absurdum* was never set forth than was here unconsciously perpetrated by the devout COLUMBUS. We wonder, if the treasures of California had been discovered by a Catholic population, whether they would have been regarded as a providential gift from heaven for the relief of souls under punishment. Perhaps the idea would seriously have occured to no one; for, happily, even in the Catholic Church, the *degree* to which an absurdity can be carried becomes limited. Time, or rather the slow percolation of thought, affects insensibly even the lowest stratum of the public opinion. Even a Spanish peasant does not think in the nineteenth century exactly as he did in the fifteenth.

A PIA ESTENSIONE.

> Here is an account of a miracle, or of a *modus operandi* which was new to us, and may be so to our readers.
>
> The bodies of St. SIMON and St. JUDE are deposited in the church of St. Peter at Rome: the same bodies are likewise deposited in the church at St. Johns, at Verona. Heretics may hereupon be captious and incredulous; true believers can entertain no doubt. Fra FILIPPO FERRARIS tells us expressly that these same bodies may exist contemporaneously in separate places, and Cardinal VALERIO explains most satisfactorily how it may be so: it is by a *pia estensione.*
>
> We are delighted with this *pia estensione*—it will help us through a host of difficulties. If two and two make *five,* it will be but a *pia estensione.*

The Partisan, by W. GILMORE SIMMS (Redfield). The second in the series now publishing of the author's "Romances of the Revolution." As its name implies, it is occupied with the local country warfare of the State of South Carolina, supported by MARION and others, after the fall of Charleston. Its fictitious incident and invention, are claimed by the author, in his preface, to be a faithful history, in spirit and manners, of the times. The story involves some unpleasant criticism on the military conduct of General GATES, who was charged by Congress with the command in that region.

Outline of the Geology of the Globe, and of the United States in Particular, by EDWARD HITCHCOCK (Phillips, Sampson & Co). A chapter of physical geography, supplementary to the author's "Elementary Geology", though valuable for separate use, as a comprehensive survey of the subject. It has two geological maps, one a general view of the world, the other, on a larger scale, of the United States.

Thoughts to Help and to Cheer, (Crosby, Nichols & Co). A text of Scripture is given, followed by a sentence of meditation, and a stanzas of verse "taken from ancient or modern writers",—whose names should have been furnished.

An Attic Philosopher in Paris, from the French of EMILE SOUVESTRE. (Appleton & Co.) This work is slight and unpretending in its plans and dimensions, but to be highly commended for its spirit and execution. It is entirely free from the moral taint which too often makes French books loathsome to well-trained minds and poisonous to those not equally on their guard against evil. The philosopher is no broken-down cynic, but

> "A just, good man, contented to be poor,"

accepting his condition, finding simple means of happiness, doing his duty to GOD and his neighbor as acceptably to both, as if the dispenser of millions. The work is divided into twelve chapters, each devoted to a month, and containing some reflection and incident more or less connected with the season it falls under. The philosopher is far from confining himself to his garret, his school being decidedly of the peripatetic order. The reader who will trudge after his footsteps, will gain not only good precept and example, but also a fair insight into the humble life of the Parisian.

Little Mary; or Talks and Tales for Children, by H. TRUSTA. (Phillips, Sampson & Co.) A little book well adapted to the simplicities of children, by the late Mrs. ELIZABETH STUART PHELPS, the daughter of MOSES STUART of Andover, whose maiden name is to be read in the anagram of the title-page,—the author of the popular account of a New England clergyman's life, in a "Peep at Number 5." The same publishers also issue *Estelle's Stories about Dogs for Good Boys and Girls,* a small volume with an attractive topic.

MISCELLANEOUS.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. TENNICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious ingredients so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15–6m 93 Maiden Lane.

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.

WM. WATSON,
JAS. VAN NAMES, } Committee.
Albany, October 1853. M. MERRILL, *Builder,*

"I cheerfully concur in the above statement.—S. PARKS. Pastor."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day,* as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

DRAWING ACADEMY, 483 Broadway, New York.—S. WOOD Jr., Principal. DRAWING FROM NATURE by Mr. W's new rapid and beautiful system—which is most highly esteemed by Artists, Amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching. ☞ Gallery of choice Paintings free to visitors.

Mr. WOOD's Drawing Boards are superior to all others for Pastel, two-crayon, and monochromatic Pictures. All orders promptly filled.
Jan. 28, 1854. 3t$

CHURCH SCHOOLS.

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty:* seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., MRS. MARY PROAL JUDSON, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable,* each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked,* in their trunks.

Application for admission to be made to the principal, or to the Subscribers.

REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS,
NEHEMIAH SEARLES, } Armonck.

The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W HARRIS, D.D., rector of Grace church, White Plains.
JOHN McVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

PUBLICATIONS.

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.

Catalogues sent by mail to all who desire them.

IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

FOR THE HOLIDAYS AND 1854.—THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, have recently published,

HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.

IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.

LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

OUR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

STORIES ON THE EIGHT BEATITUDES. 175 pp. 18mo., muslin, 33c.; half mor., 27c.

Also, in Eight separate Books, paper covers, 25c. for the set.

STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff Chaff; The Lost Dog; The Minnows; The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.

Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set.

CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.

The G. P. E. S. S. Union and Church Book Society will also publish, about the 21st of January,

THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It will contain distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c.; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.

Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.

☞ Copies of the Diary will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to

DANIEL DANA, Jr., Agent, &c.,
dec17tf 20 John-street, New York.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY will commence, in a few days, the publication of a New and Complete System of Sunday School Instruction, entitled THE CATECHIST'S MANUAL. The first Six series will embrace the following subjects: The Holy Catholic Church; The Lord's Holy Temple; Divine Worship; The Lord's Day; Holy Days and Seasons; The Christian Ministry, &c.

The Series to follow will be upon The Liturgy; Reading the Scriptures; Morning and Evening Prayer; The Sacraments; Occasional Offices, &c.

The Subjects are broken up into Lessons of convenient length in the form of Questions and Answers, with Texts, Proofs, and References at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labors in training the Young in the knowledge and obedience of the Truth.

SERIES I: The Holy Catholic Church. pp. 72. 18mo. 6¼ cents per copy. Address orders to DANIEL DANA Jr., Agent,
Dec. 17, 1853. tf 20 John street, New York.

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION & CHURCH BOOK SOCIETY, and for sale at their Depository, 20 John st., N.Y.

BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of PRIMERS, READING-LESSONS, CATECHISMS, BIBLE QUESTIONS, QUESTIONS ON THE SERVICES OF THE CHURCH, SHORT PRAYERS, &c., &c.

Books for the Sunday School and the Family Library.

THE LARGER LIBRARY, containing 227 volumes bound in half morocco. Total cost, $38,93. (Subject to a discount.)

THE CHEAP LIBRARY, containing 159 books selected from the Larger Library, and bound up in 100 volumes, half muslin. Nett price, $10.

THE CHILDREN'S MAGAZINE, 1829 to 1852 inclusive, 24 yearly volumes, or in 48 half yearly volumes. Total cost $9,60. (Subject to discount.)

BOOKS FOR GIFTS, a large number of choice books, both in fine and plain editions, bound in muslin, and, also, in paper covers; at prices varying from 75 cents to 3 cents each.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH, by One of Three Hundred. Complete in one volume. 12mo., muslin, $1.

"For the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested."

"The work, as a popular argument for the Church, cannot be fairly answered, nor do we believe that an answer will be attempted."—*The Church Journal.*

DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.

"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.

"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*

LETTERS TO A MAN BEWILDERED AMONG MANY COUNSELORS. By a Presbyter of Alabama.

"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*

"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*

A MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.

A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.

"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*

ALSO, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12¼ cents upwards.

☞ Catalogues of the Society's publications will be furnished upon application.

Address orders to DANIEL DANA, Jr., Agent,
d17tf No. 20 John St., N. Y.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 14–1y LUCIUS HART.

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

COMMERCIAL.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices,* adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c.

HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:

Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.

JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. oct15–6m

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.

N. B. Clergymen and their families supplied at a discount.
oct15–6m J. KELLOGG.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

CLOCKS, Etc.

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE-Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15–6m

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19–6m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

BELL FOUNDERS.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells,* orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselear county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

WANTS.

A WIDOW LADY OF EDUCATION Wishes a situation as housekeeper, or Governess, in a Church family, or as companion to an invalid lady, or would accept the situation of Matron in some public institution. Address post-paid "Applicant," Churchman office, New York.
Jan. 21–tf

AGENCY OFFICE, No. 522 Broadway, (opposite St. Nicholas Hotel). Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys, Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given. THOMAS SPINK, Agent.

N. B. Employers can also get colored help, if required. Feb4–3m

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c. JOHN O'GALLAGHER, Agent.

Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

LIFE AND FIRE INSURANCE.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852		$474,260 71	
Interest received during the year 1852		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand		$35,633 24	
Newark City six per cent. Bonds		1,150 00	
Brooklyn " "		50,000 00	
Albany " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned		667,849 16	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		744,143 82	
Loans on scrip		8,468 46	
Premiums, premium notes, and cash in the hands of Agents		9,794 87	1,559,092
Nett accumulation	$1,559,092 12		
Amount of dividends and interest paid out of previous accumulations to date	316,616 61		
	$1,875,708 73		

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the addition al sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend,* being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y. This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Alb't Journeay jr.,
Addington Reed,
J. Edgar,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
George J. Byrd,
Seely Brown,
J. S. Lounsbery,
William West,
Thomas Keech,
Wm. Westerfield,
Alph. Underhill,
R. A. Tooker,
Thos. E. Cooper,
Benj. W. Benson.

[f4-1y] WILLIAM P. LYON, Secretary.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

CHURCH ORGANS.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl St., near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

MUTUAL BENEFIT SOCIETIES.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 22d street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 184 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, NEW YORK